

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. IV—No. 4

PHILADELPHIA, JANUARY, 1916

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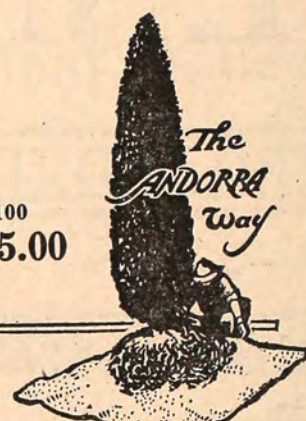
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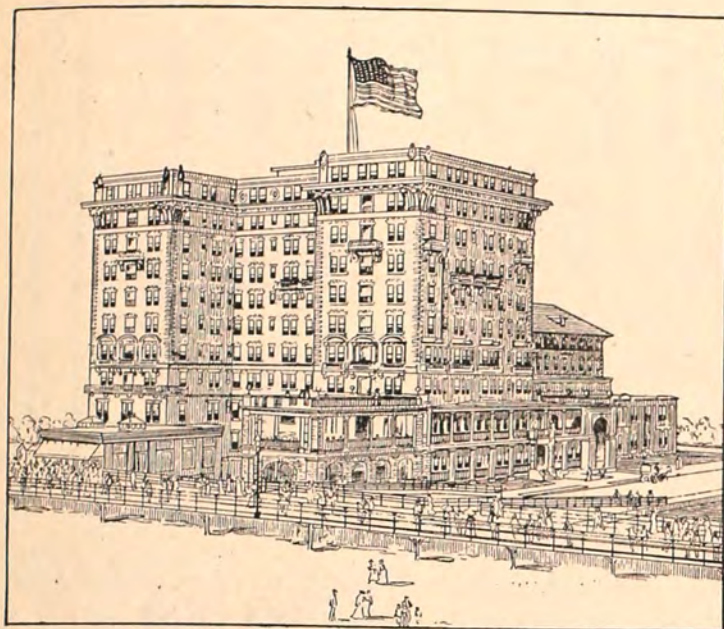
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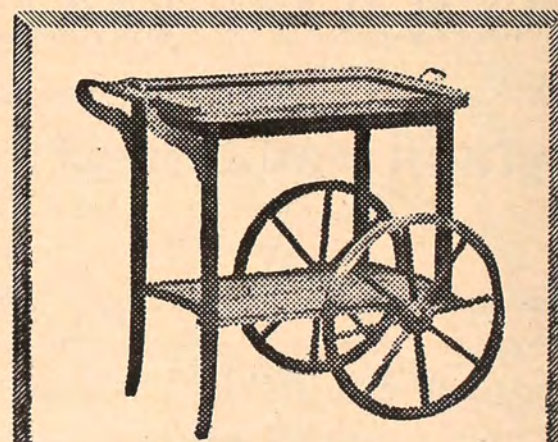
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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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Church Principles and Christian Brotherhood*

"Ye shall not see my face except your brother be with you."—Gen. 43:3.

I.

You remember it was Joseph who spoke these words to his brethren in Egypt: "Send and fetch your brother Benjamin and bring him unto me. Ye shall not see my face except your brother be with you." That is their very human history. It seems wrong to use them as a text; to put them, so to say, into the lips of God. But although it is exceedingly bad exegesis, it is amply justified by truth and faith. The whole message of the Bible implies and involves this very principle. God has made us of one blood. We are His family. We are members of each other. From Him we have everything in common. We are fellow-citizens, co-workers and co-heirs. The revelation of God's love and grace tells of a common salvation. So it is quite true. It is the Christian principle, the Christian law. It is our Lord's most sure word to us. "Ye shall not see My face except your brother be with you."

But I want to leave the text behind me, at least for the present. I hope we shall come back to it again and find it waiting for us at the end. But now I am to speak of something which at least sounds

very different and very remote from this principle of brotherhood; of something which of late has been much in my mind, and I dare say almost as much in yours. I want to discuss with you the peculiarities and principles of the Episcopal Church.

First let me try to distinguish between peculiarities and principles. *Peculiarities* are simply preferences, that is, things which we like because we like them. *Principles* are things to which we hold because we hold them true. We do not hold them true because we hold to them. They are true whether we hold to them or not. Indeed, it is not quite accurate to say that we hold to our principles. Rather our principles hold us. They claim our loyalty and our allegiance in their own right, by their own power.

Take some simple illustrations. I go into a restaurant and choose certain dishes on the bill of fare. I choose what I like because I like it. I have my preferences in food, my peculiarity in taste. But, on the other hand, I may have principles in regard to the food I eat. I may think it is wrong to eat too much. I may think it is right to observe the Church's rules of abstinence. If so, my principles will hold me and determine my choice.

Or again, I may go into a tailor shop and order a suit of clothes. I may choose just what I like, just

*From an address made by the Bishop at the annual meeting of the Local Council of the Brotherhood of St. Andrew on St. Andrew's Day, 1915, at the Church of St. Jude and the Nativity.

what suits my taste, in pattern and in texture. On the other hand, I may have principles in regard to dress. Even if I am rich, I may think it wrong to spend more than a minimum, especially in these times, on clothes. If so, my preference at once gives way. My principles dictate the order which I give my tailor.

So in our life in the Church we have peculiarities or preferences on the one hand. We have principles upon the other. We should clearly distinguish between them both in thought and conduct. We may not exalt a preference into a principle. Neither may we treat a principle as though it were a preference. The wrong and penalty is equal in each case.

II.

As to our peculiarities or preferences, I shall not discuss them nor even try to catalogue them. Everything in our Church life which merely expresses our selfishness (whether diocesan, parochial or individual); everything which marks, and which we cherish, chiefly because it marks our dislike and disapproval of what other people do or think; everything which is merely "customary" and has no clear or valid reason back of it; in general, most of what may be called accessories of worship (*e. g.*, the presence or absence of "ceremonial"), belongs to this class. And all these things, however harmless or even helpful they may be, are to be gladly sacrificed, if, by their sacrifice, our principles may be more clearly and loyally upheld.

As to our principles, let me choose three, not to exhaust the list but to confine myself to central things.

First: our Prayer Book, as a whole, embodies a great principle, namely the principle of common worship. Changes may be made in it as they have been made in the past times. But it is a principle with us to have a Prayer Book. It is a principle that the people of God, the members of His Church, when they approach Him to praise Him and to be blessed by Him, shall draw nigh together, not one by one, but as members of each other. Therefore, we have forms of common prayer for common use. Our ministers read prayers "out of a book," not because they cannot make good prayers themselves but in order that the people themselves may pray and not merely listen to the minister. The ministers are the instruments, the organ, the agents of the common worship of the congregation. Really the Prayer Books of the Christian Church have been built up round the Lord's Prayer, which He set forth as the type and pattern of all Christian prayer. They are

monuments of faithful witness to the great principle which underlies it. For the Lord's Prayer, with its use of "us" and "our," instead of "me" and "mine," is through and through a *common* prayer,

It is worth noting also how wide the range of our Prayer Book is. Forms of prayer are provided for every crisis or turning point of life. The "congregation of the faithful" has its part to play at each stage in the life-history of every member. At Baptism and Confirmation; at Marriage; at Ordination; in sickness and in death the whole household has an interest and a responsibility. The life which encircles and cleanses and sustains and strengthens is a common life. So it is a principle with us that we should praise and pray, be forgiven, blessed and saved *together*.

Next, take the great emphasis we lay on sacraments and sacramental life. God wills to give His children inward and spiritual grace by and in outward and material means. So we believe and it is one of our ruling principles. The plain teaching of the Catechism is carried out in great detail and fulness in our common life and prayer. To provide for this in worthy and sufficient ways is the chief aim of our Prayer Book. If we leave out the Book of Psalms, more than half of the rest of the Prayer Book is taken up with the Service of Holy Communion, definitely and particularly arranged for every Sunday and thirty-seven Holy Days in each year, as well as at all Ordinations, Consecrations of Churches, and for the sick at home. Then there are three services for Holy Baptism, beside a hypothetical form for those whose baptism is doubtful. Confirmation and Ordination are also sacramental services both in form and spirit, in each case the gift of the Holy Spirit being directly associated with, and bestowed by means of, the laying on of hands. All this means much more than that the sacraments have a recognized and incidental place in our common worship, along with other rites and ceremonies. It means that our common life of prayer and praise is controlled and molded by the sacramental principle.

Thirdly, the maintenance of Apostolic ministry through the Episcopate is certainly a principle with us, and not merely a peculiarity or preference. There is a good deal of loose thinking, and of even looser talking, on this matter. It is well to clear our minds by looking at the facts before we talk about the theory. A main fact in this connection is our established rule in regard to receiving into our ministry ministers from other Christian communions. On the one hand, ministers coming from the Roman or the Eastern Churches are received, after due examination, without

further ordination. On the other hand, ministers who come from non-Episcopal churches or communions are in every case first to be ordained by bishops before they are held competent to minister. Now this rule cannot be justified unless it rests upon some *principle* in regard to Christian ministry to which we feel bound to witness and adhere. For it makes no account of personal character or endowments; of scholarship, or eloquence, or piety, or influence. These are all very vital matters and usually and rightly men are governed by them in their judgments. To take the ground that these are not enough, that *something more* is needed, is to take a very heavy responsibility upon us. The *something more* must be a principle to which we owe very definite allegiance if we are to escape just condemnation and deserved ridicule. Personally if the Episcopate did not represent for me a principle of ministry by which I was bound as by a revelation of God's mind and will, I could not for a moment hold to it. I would throw it overboard at once. For if it be, not a principle, but only a private preference, then daily and hourly I am making my brethren to stumble by clinging to it merely for my own pleasure and convenience. Therefore I say that the maintenance of Apostolic ministry through the Episcopate is one of our central principles. We hold on principle to an Apostolic succession of ministers in the Church, believing that authority to minister came originally from the Apostles and has ever been, and is now, rightly derived "by transmission from the Apostles through those to whom the Apostles transmitted power to transmit." We hold to the Episcopate because we believe that the Apostolic succession has taken historical shape and form in the Episcopate. That is to say, we have bishops, "we believe in bishops," because through the bishops we gain that security of Apostolic ministry which guarantees and satisfies our principle.

III.

Well, these are the three principles which I would have you note: the principles of common worship, of sacramental life, and of Apostolic ministry. They are some of our principles as Churchmen. How do they bear on our ideal of brotherhood? How do they illustrate and enforce our text: "Ye shall not see My face except your brother be with you?" Surely they have a very direct bearing and touch our text at every point. For, consider:

Our principles of common worship simply means community in spiritual privilege. The "Prayer Book

Churchman" is really the man who has grasped the deepest of all Prayer Book teachings: one who realizes that his own personal approach to God, his right reading of God's mind and will, his true response to God's personal love for him, depends upon his loving relation to his Christian fellows. Each time we honestly and heartily take part in any Prayer Book service we ought almost to hear in our ears the refrain of our text: "Remember, *Ye shall not see My face except your brother be with you.*"

Just so with our emphasis on sacraments and sacramental life. Sacraments are social things. They have no place in purely individual religion. They are rightly defined as outward means of inward grace, but part of their "*outwardness*" is in the fact that the whole family shares in them. My personal regeneration in Holy Baptism is at the same time my birth or initiation into the whole family, which is the Church. The one depends upon the other. My personal gift and blessing at Holy Communion comes to me always as a member. The same grace which binds me to my God binds me simultaneously to all communicants. The altar is not only the Mercy Seat where sinners find their peace and pardon. It is also the sacred shrine of human brotherhood: the only purely democratic place on earth, where every man counts one, and no man counts more than one.

"Take, eat and drink, for the preservation of your body and soul to everlasting life. But every time you do it, remember that you shall not see Me, or recognize Me or receive Me, save to your judgment, except your brother be with you."

And as to Apostolic ministry, the same great social faith and social loyalty underlies and explains our tenacity in clinging to it. For the biggest and best ideal of unity reaches back to the beginning, as well as out to the limits of our present world. It includes not merely the Christians of today but the Christians of all the days, of all the ages. There are no dead Christians. There are not *two* Churches, one here on earth and one in Paradise. There is but one Church both here and there, and there are so many *there*, and so few, comparatively, *here*! "*They* without us shall not be made perfect." *We* without them would be a very feeble and a very faithless folk. That is why we lay such stress on *continuity* as an essential part of *unity*. That is why we hold to Apostolic ministry: that the same hands which under Christ laid the foundations should keep the whole building true to His plan while the world lasts: that all may be one in Him.

THE PREACHING MISSION IN THE DIOCESE

As we go to press the Nation-wide Preaching Mission, so far as this diocese is concerned, is over. It is too soon to speak with any assurance as to substantial results; the returns at this writing are too meager to attempt any full or accurate description of the Mission as a whole. Nor is this our task.

A formal report to the diocese will be prepared by the General Committee, covering the details, statistics, etc., which it is hoped will be ready for the February issue of THE CHURCH NEWS.

(N. B.—The clergy will greatly assist the committee in their preparation of this report by sending at once to the Rev. Mr. McClure particulars about the Missions conducted in their parishes, or of those in which they acted as the Missioners.)

In lieu of the expected report there are some things about the Preaching Mission which may be said now, and positively too. (The opinions expressed are personal, yet gathered from many sources—the “boiling down” of what the writer has seen and heard. They are in no sense official and may be taken for what they are worth.)

First. At the forefront, we are glad to record (and it is generally true of this diocese in matters of this sort) Pennsylvania has taken the Nation-wide Preaching Mission seriously. Under inspiring leadership, with efficient and effective oversight, through generous co-operation, the diocese entered wholeheartedly into the Preaching Mission. As a result, it is gratifying to know that practically every congregation in the diocese has been reached to some extent in the movement. (The exceptions are very few, and all with good reasons.)

Second. In practically every instance the Missions throughout the diocese were carried on in the spirit and on the lines suggested by the Joint Commission of the General Convention, viz., “as primarily a preaching mission.” Reports from every quarter as to the plain, simple, direct and forceful character of this preaching, combined with the fact of the congregations gathering night after night to hear just this sort of preaching, seems to convey its own lesson. It must lead to a revivifying of the prophetic ministry in our midst.

Third. The time for preparation

was short, but it appears in most instances to have been utilized. And (by the public acknowledgment of not a few of our clergy) by no means the least helpful part of the Mission have been these preparatory services of intercession, the individuals here and there led to pray privately day by day for the Mission, etc. Through the Preaching Mission a new (or fresh) emphasis has been placed on the need and value of Intercessory Prayer, some results of which must be permanent.

Fourth. *An accident of arrangement has been overruled as an agency of help.* There were not enough experienced Missioners to place one such in every parish, so congregations had to be grouped. Beforehand this necessity wasn't altogether liked. There seemed good reasons to criticize it. Now, to a great many, it is just the opposite. Abundant testimony is in hand to show that a substantial gain from the Preaching Mission will result from the Group System. Parishes in neighborhoods were brought together in a new fraternity; preachers could press with new force the Church as against the parish; in cases not a few, angles from which Churchmanship is viewed were readjusted. When accurate and searching estimates of the Preaching Mission are made, the writer is convinced that among the decided benefits a prominent place must be accorded the Group System.

Fifth. The Preaching Mission was needed and came at the psychological moment here in this diocese. After the “Tabernacle Campaign” of last winter the majority of Churchmen hereabouts were (in the eyes of the general public, at least) in a peculiar position. The great majority of us could not conscientiously co-operate in that movement. Our aloofness was not always understood, even by our own people. “Doesn't the Episcopal Church believe in Evangelism?” was a question often asked. Our desire to avoid controversy, or unwillingness to criticize (our keeping silent if we couldn't say “good things”) put us in a measure under suspicion. The answer has been given now. The Preaching Mission is the reply. Our Church *does* believe in Evangelism; this was the note struck everywhere all through the Preaching Mission, and with unmistakable emphasis. And in contrast, with its sobriety, directness and the avoidance of everything sensational,

artificial and mechanical, we feel confident this emphasis will not soon be spent.

Sixth. “The good it has done me.” A cursory glance the other day over a file of letters received by the Secretary of the Diocesan Committee interested us greatly. Practically every one (we are not sure there was an exception) contained this, or a similar phrase. If the clergy have been helped—and we know they have been—the lasting value of the Preaching Mission cannot be discounted. A precious discovery has been made for the diocese. Latent talent for Mission Preaching has been unearthed, gifts in this direction unsuspected and unused are now available. The fortnight of the Preaching Mission isn't to be a time by itself, over and then forgotten. Its fruits will be manifest in quickened interest, renewed consecration, more spiritual preaching. Better these than any amount of cards signed, hands shaken, or the spectacular accompaniments of the popular revival.

Seventh, and finally. We want to remember that the most of what the diocese, humanwise, owes to the Preaching Mission comes from the faithful and painstaking preliminary work of our General Committee. Their preparation has involved constant meetings, incessant thought and care, thoroughness of provision for the individual parishes. Literature of all kinds had to be prepared, printed, distributed. *Don't overlook this point*, for it involved large expense. Now that the Preaching Mission is concluded these bills must be paid. We are reminded that a provision was made that at the concluding service of each Mission a thank offering should be made to reimburse the General Committee for its expenses. It is to be hoped that this will be done speedily, that there will be a liberal response from every parish; so that in the forthcoming report the treasurer (Rev. A. J. P. McClure) may be able to say, “And every bill has been paid in full.”

BENJAMIN S. SANDERSON.

This year a new course has been added to the curriculum of the Philadelphia Divinity School, viz.: “The History of Religions,” the Rev. Royden Keith Yerkes, D.D., being named as instructor. The vigorous administration of Dean Bartlett is making itself felt in every department of the seminary.



The Parishes and
Missions of the

Convocation of Germantown



BY THE REV. FRANCIS C. HARTSHORNE

The above picture is that of St. Martin-in-the-Field, St. Martin's, Philadelphia, which was accidentally omitted from our article on that parish last month. When we look upon such substantial and perfectly appointed church buildings as this and numerous similar ones in the suburbs of Philadelphia we have every reason for believing that the next thirty or forty years will not see many changes in them, for while population will no doubt increase, it will not necessarily increase greatly in density around these churches, and the need of increased accommodation is more likely to be met by establishing new parishes than by increasing the capacity of existing churches.

The Convocation of Germantown extends from the Delaware to the Schuylkill. On the southwest slope of the ridge which separates the Schuylkill and the Wissahickon are the dwellings, stores, mills and churches of Manayunk and Roxborough. The Church is represented in this region by four parishes: St. David's, Manayunk, and its one-time mission chapels, St. Alban's, Roxborough, and St. Stephen's, Wissahickon; and St. Timothy's, Roxborough. St. David's is the oldest of these, and should be taken up first, but for certain practical reasons it will be more convenient to ask that venerable parish to yield first place to her younger sister.



THE "WISSAHICCON" SUNDAY SCHOOL, ROXBOROUGH, 1858

ST. TIMOTHY'S, ROXBOROUGH

THE REV. J. B. HALSEY
Rector

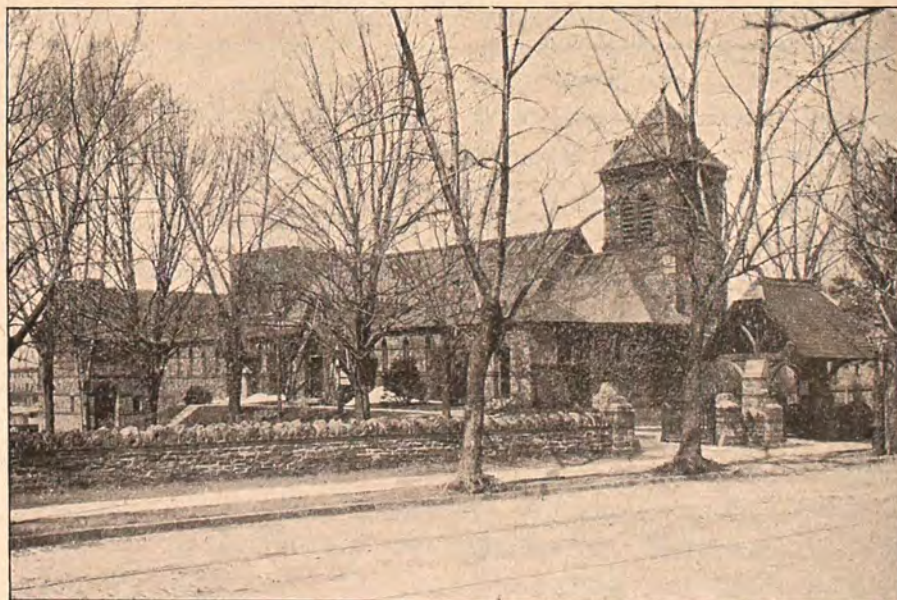
When we look at our two illustrations of the first and the present places of worship of St. Timothy's, and realize that the work which at first found its home in the simple dwelling house is now housed in the beautiful group of buildings shown in the second picture, and remember that God could foresee this development we are reminded of the words of the Psalmist, "Thine eyes did see my substance, yet being imperfect, and in Thy book were all my members written, which day by day were fashioned, when as yet there were none of them." What we have to say in this article will be merely to describe how the spiritual embryo grew into the strong man, fitly furnished for every work of God.

The parish was really begun on the first Sunday in Advent, 1859, by the holding upon that day of a Sunday-school in the dining-room and kitchen of a house which was the summer residence of J. Vaughan Merrick and, being vacant at the time, was loaned for the purpose. The reasons which prompted the establishment were that the nearest place of worship or Sunday-school of any kind was at least a mile distant, while the nearest Episcopal church was two miles away. As a natural result Sunday in that neighborhood was not to many a day of rest, nor, in the summer months a day of tranquillity! The school was at first

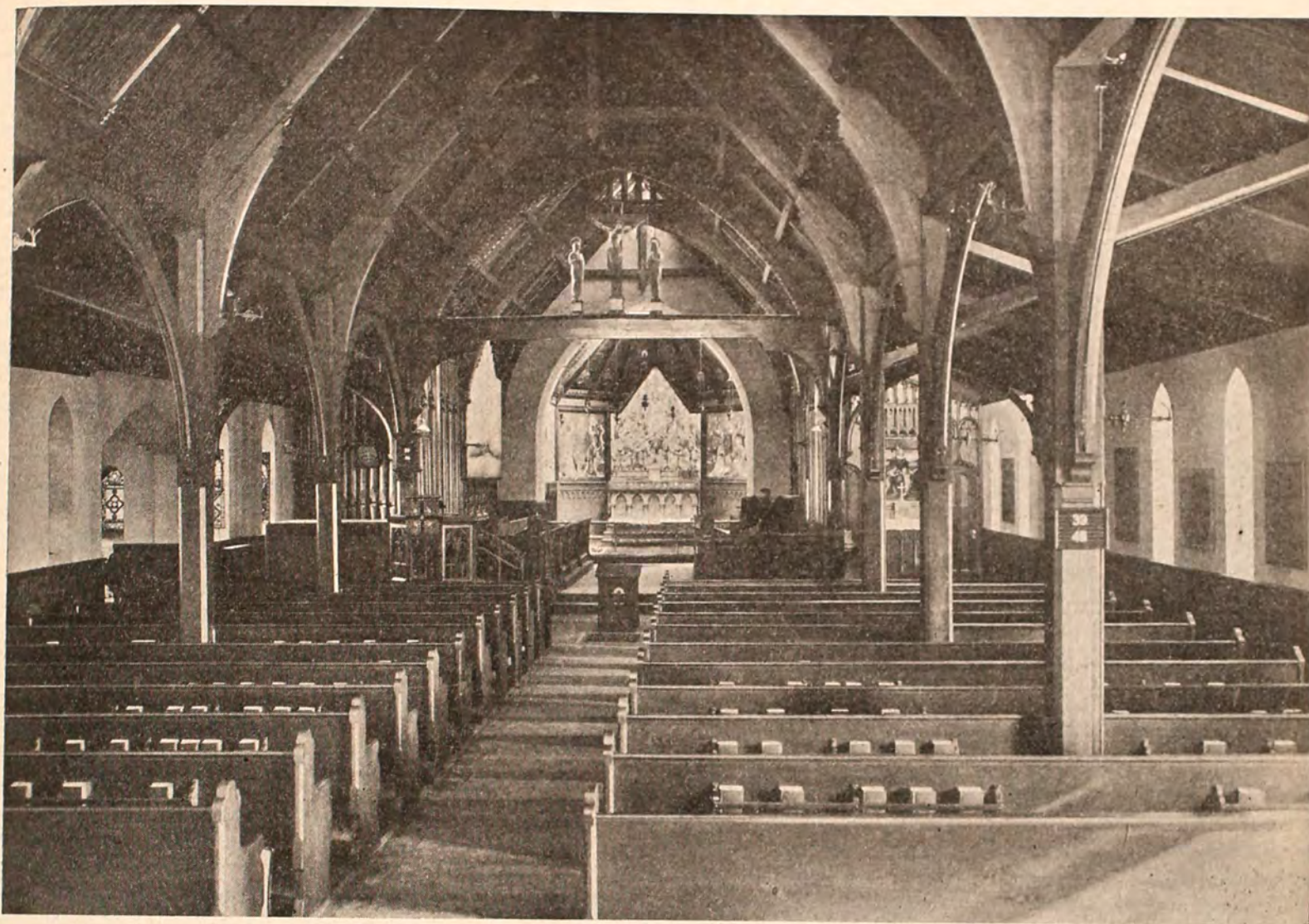
called the "Wissahiccon" Sunday School, being near the station of that name. Forty children attended the first session, and when, in the spring, it became necessary to move the school to a building known as the "Old Poor House" the number of names on the roll was seventy. Afternoon services were commenced, conducted by various clergymen, until the coming of the first rector, the Rev. John Leighton McKim, in October, 1868. The use of the house in which the Sunday-school had been started was given rent free for a rectory, and in July, 1862, the corner-stone of the church was laid. The first intention was to make the church a free-seated one, but after the resignation

of Mr. McKim in 1862 the vestry adopted a scale of rentals for all but sixty-eight pews. The church was consecrated in February, 1863. In the same year a piece of land in the rear of the church was purchased for the erection of a Sunday-school building, which was used for the first time in June.

The Rev. Mr. McKim resigned in 1862, and was followed by the Rev. Samuel Hall, who resigned in 1867, when the Rev. William Augustus White was elected rector, and remained with the parish ten years. Soon after he came a rectory was erected on land given by Mr. Merrick. In the same year a night school for free instruction in the rudimentary elements was begun, and met two nights a week during the winter. In the year following Dr. William Camac paid off the mortgage of \$1,200 which had for some time rested on the church building. The church tower was built in 1871, the gift of J. V. Merrick. In 1872 the parish was face to face with grave financial difficulties, there being an ever-increasing annual deficit, for meeting which no way had been discovered. It was contemplated asking the rector to submit to a reduction of salary. But to the everlasting credit of the parish as well as to amazement of the reader of the history of the parish, a very different step was taken. A splendid venture of faith was undertaken, a return to first principles and to the ideals in accordance with which the parish had started out. *It was decided to make the church forever free.* Almost immediately the church seems to have taken a new lease of life; not that burdens, difficulties and



ST. TIMOTHY'S, ROXBOROUGH



INTERIOR OF ST. TIMOTHY'S, ROXBOROUGH

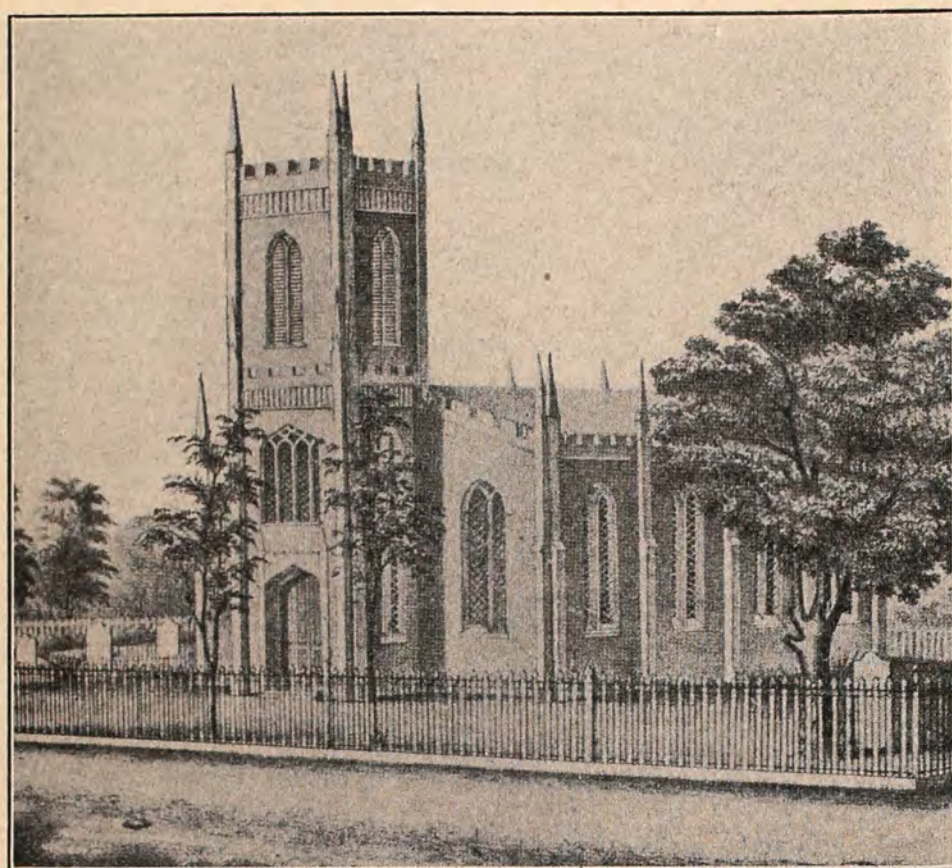
problems were removed. They were not, but there seems to have been given a new spirit of consecration and devotion for Christ and His Church. The year 1873 saw the founding of the Workingmen's Club and Institute, which eventually became widely known in the Church. Its building was completed in 1877, at a cost of over \$18,000. It is of interest to note its library, night schools, beneficial society and building and loan association in a day when there was no other provision for such things. St. Timothy's, like St. Mark's, Frankford, at this time was an illustration of a church which was "all things to all men" in its community. Had the Christian Church in all the communities of this country been united instead of unhappily divided and weak through the feebleness of its component parts, it could have done for its members all that the various lodges and beneficial orders now do, and the growth of the latter is almost entirely due to the fact that the churches could not or would not

concern themselves with all the legitimate interests of their members. A great opportunity was lost and there is no probability of its ever being regained. A few parishes such as we have mentioned did what they could for their own localities, but could not keep up such activities permanently because men had become accustomed to looking to altogether secular sources for such advantages and associations.

The parish school was begun in 1873, and the stone parish building was finished in 1874, in which year there was also completed the first extension to the church, adding 140 sittings, a gift from a parishioner. In the same year the baptistry was built as a memorial gift from Mr. William H. Merrick and family. In 1875 the Rev. R. E. Dennison was called to be assistant to Mr. White, and when Mr. White resigned in 1878, Mr. Dennison became rector, and in his case we have again the long and fruitful rectorship—twenty-nine years—which we have become

accustomed to looking for in the histories of these parishes. In 1881 the people of the parish caused a stone wall with a lichgate to be built around the church yard, which was consecrated the same year. In 1885 the second extension of the church was built and the parish house nearly doubled in size, the whole costing \$17,500, which was covered through pledges running for three years. The marble altar, the gift of an individual, enriched the already beautiful sanctuary in 1892, and the mosaic reredos, a memorial, was placed in 1898. Chimes here hung in the tower in 1897. As far back as 1876 a fund had been started by devoting the Saints' Days offerings to this purpose, and this fund purchased four of the bells, the others being given as a memorial. This is an illustration of what may be accomplished by small gifts faithfully continued over a period of years.

One of the most important projects ever undertaken in connection with St.



ST. DAVID'S, MANAYUNK, 1857-1879

Timothy's parish was the founding of St. Timothy's Hospital in 1890, a benefaction first conceived as a strictly Church hospital under the direct fostering care of St. Timothy's, but the vestry, with rare vision, voted in favor of a larger foundation with the whole community represented in its upbuilding and development, the only stipulation being that the people of St. Timothy's should be represented by the rector and wardens as ex-officio members of the Board of Managers.

Mr. Dennison died in 1907, and the present rector took charge in 1908. On the First Sunday in Advent, 1908, the Holy Eucharist became the central act of worship of every Lord's Day. In 1914 the interior of the church was completely renovated, and a rood-beam surmounted by a "Calvary" put in place of the former choir screen. There was also added between the south wall of the church and the choir a chapel dedicated to the Blessed Virgin. The altar in the chapel is of oak, with solid panels, and overhung by a carved canopy, under which is inset, as an altarpiece, a copy of Raphael's Madonna known as the "Madonna of the Goldfinch." The chapel presents a charming architectural effect, for, separated as it is from the choir by a perclose richly carved, it forms by itself

a complete and harmonious unit within the church. The parish reports 667 communicants and values its property at \$80,000; has an indebtedness of \$8,500 and an endowment fund of over \$33,000.

ST. ALBAN'S, ROXBOROUGH ST. STEPHEN'S, WISSAHICKON

This would manifestly be the appropriate point at which to take up the history of these parishes but at the time of going to press we had not received the necessary information. We shall hope to have it for next month.

ST. DAVID'S CHURCH, MANAYUNK

THE REV. EDWARD S. HALE,
Rector

As was stated last month, the Convocation of Germantown includes much territory beside the region generally thought of as Germantown, for example, Wissahickon, Roxborough and Manayunk. As the oldest parish in that part of the Convocation, and older than all but one in Germantown proper, we now take up the Church of St. David, Manayunk. The founder of this parish was the Rev. Robert Davis, who had been rector of a church in Reading, but gave up his work there on account of failing

health, but was not satisfied to be idle, and sought new points in which to establish the Church, and in the fall of 1831 he started to canvass Manayunk, then a village having no connection with Philadelphia. He had been advised that his work would be in vain, but how little his adviser actually knew was shown by the fact that Mr. Davis found nearly three hundred persons who had been reared in the Church. He soon effected an organization, and the name "St. David" was chosen, probably because some of the vestrymen had come from such a parish in England. Part of the present ground was bought, and the corner-stone of a church laid in August, 1832. As can be imagined, it was no easy work to build the church, but it was accomplished without outside help, and it was paid for and consecrated three years later. The Advancement Society of Pennsylvania assisted in remunerating the clergyman, the Rev. P. Van Pelt following Mr. Davis, and the Rev. Christian F. Cruse succeeding him.

The first rector was the Rev. Frederick Freeman, from 1835 to 1839, the Rev. Louis Jansen from then until 1843, the Rev. Azariah Prior until 1848, the Rev. Milton C. Lightner until 1850, when the Rev. B. Wistar Morris, afterwards Bishop of Oregon, was elected rector. By this time, and especially during his rectorship the parish had increased in strength, and the need of a Sunday-school building having been felt for some years, a lot adjoining the church was purchased and such a building erected. The enlargement of the church was also contemplated, but was not actually carried out until 1857, after Mr. Morris had resigned and gone to St. Luke's, Germantown, and had been succeeded by the Rev. John William Claxton at St. David's. The enlarging of the building did not change its external appearance to any extent. An important event during Mr. Claxton's rectorship was the opening of a Sunday-school on the Ridge Road, where a piece of ground was bought, a building erected, and a clergyman placed in charge. In 1862 this became a parish by itself, under the name of St. Alban's, Roxborough. The Rev. Charles W. Quick was rector from 1863 to 1866, when the Rev. F. H. Bushnell entered upon his nine years' rectorship. During his time a rectory was acquired and furnished, and the church building and grounds improved, and a lot was purchased on Terrace Street for

a mission, and a chapel partially completed. After the Rev. Charles Logan became rector in 1866 the chapel was completed, and was used for Sunday-school purposes and afternoon services. In 1880 it was provided with a parish building and later became St. Stephen's, Wissahickon.

In 1876 the old Sunday-school building was removed and the present parish building was erected. Three years later, two days before Christmas, 1879, the church was entirely destroyed by fire. But the same month the vestry resolved to replace it by a larger one. This new building, which is the present church, cost between forty and fifty thousand dollars, which was all contributed by the people of the parish, one vestryman even mortgaging his house in order that the church might be free of debt and consecrated, which was done December 26, 1881, just two years and three days after the fire. It is a brownstone building of fine proportions and dignified architecture, and overtops the town like an English Cathedral, dispensing its blessings around. Its most prominent and perhaps most successful feature is its tall and singularly well-proportioned spire, towering high above all surrounding buildings and instantly attracting the attention of any one looking out the car window when passing Manayunk on either railroad. Our illustrations show that the original church had a tower. It was something in the nature of an inspiration when the vestry decided to have a spire for the new church. This is not the place, nor has the writer the ability to discuss the comparative advantages of towers and spires for churches, but it seems to be a fact that of recent years far more towers are built than spires, which is somewhat to be regretted. The tower has the advantage of being cheaper, that is, a small tower is not necessarily insignificant looking, while a low or squatty spire is almost always so. But some towers seem more suggestive of fortresses and castles than of churches, some of their details being of military rather than of ecclesiastical origin, whereas the steeple or spire always suggest a religious edifice. And while a noble tower on a church reminds us that "The Name of the Lord is a strong tower; the righteous runneth into it and is safe," a lofty, graceful spire makes us think of the words of the Psalmist, "My soul is athirst for God, even for the living God;



ST. DAVID'S, MANAYUNK, SINCE 1881

when shall I come to appear before the presence of God?" or of the words of Our Lord, "Look up, for your redemption draweth near." Without intending, and really deprecating the misleading play upon words, it may be said that a successful spire is an inspiring thing, especially in cities, where it makes a much more decidedly spiritual appeal than a tower, and seems to lift us above worldly things. But much depends upon topography, and there are places such as valleys, with high hills nearby, where even a very high spire would be futile. But at St. David's the conditions are just right, and the spire is delight to the eye and uplift to the soul.

After Mr. Logan's departure the Rev. F. A. D. Launt, D.D., became rector of St. David's, and remained until 1911, a rectorship of twenty years, the longest in the history of the parish. He was followed by the Rev. Robert W. Woodroffe, whose was the shortest rectorship, and who was followed by the present rector. During Dr. Launt's time the endowment

fund was started, and this, including a legacy left by the late Orlando Crease, Esq., now amounts to approximately \$30,000. The parish reports 524 communicants, and values its property at \$102,900.

On Sunday, October 31st, Bishop Rhinelander visited St. David's, Manayunk, and blessed the memorial recently erected there to the venerated memory of Orlando Crease, Esq., for fifty-six years rector's warden of the parish and for sixty years superintendent of the Sunday-school.

The memorial consists of an altar and reredos, an oak-paneled wainscot eight feet in height, with which are built a credence, a sedilia and a communion rail, clergy chairs and kneelers, and a new oaken floor laid in checkerboard fashion.

The altar and reredos is the gift of Mrs. Crease, the communion rail of Mr. Orlando Crease, Jr. The other furniture and the floor is a thank-offering from Mr. Crease's friends in and out of the parish.



MEMORIAL ALTAR, ST. DAVID'S, MANAYUNK

All the furniture is of quartered oak, fumed with ammonia vapor and finished with lime. It is put together in the substantial manner characteristic of the best period of church building in the middle ages. Instead of following the modern methods of tacking and glueing on moldings and ornaments, the builders have cut and carved everything from the solid wood. All parts are pinned together, with oak pins running through mortise and tenon joints and molded corners are cut "on the solid" to what is known as a "Mason's joint."

The altar is 10 feet 8½ inches in length and resembles somewhat the early table altars, except that the sides and front are solid. The latter is divided into three panels by four twisted columns, each bearing a small carved device—alpha and omega at the ends—the dove

of St. David and the initial D, on the inside columns. The mensa is marked in the customary way.

The reredos, an exceedingly delicate and artistic piece of designing, is richly ornamented with canopied niches holding figures in oak of Our Lord and the four Evangelists. The center figure is that of Our Lord, crowned and vested, with hands outstretched in benediction, the cross forming an effective background. All the figures are remarkably well executed, their tall, slender proportions harmonizing well with the other parts of the reredos.

The credence is elaborately decorated with flowing tracery and twisted columns in keeping with the reredos, an exquisitely carved angel supporting the shelf.

The sedilia, which is built in the form of a triple canopied seat, the communion

rail and the clergy chairs and kneelers, while distinctive in design, yet with the other furniture form a complete and sympathetic whole, remarkable for beauty of conception and sincerity of craftsmanship.

The altar and reredos is from the design of a young English architect—Wilberforce Horsfield, Esq., a pupil of the late George Sodley, Esq. When Mr. Horsfield responded to his country's call and enlisted in his Britannic Majesty's Naval Reserves, he entrusted the carrying out of the design and the completion of the memorial to Mr. Donald Robb, of Cram and Ferguson, who has most happily and sympathetically fulfilled his friend's commission and hence, therefore, shares largely in the full meed of praise that the completed design has received from all whose privilege it has been to examine it.



TRINITY OXFORD, IN THE EARLY DAYS

TRINITY CHURCH, OXFORD

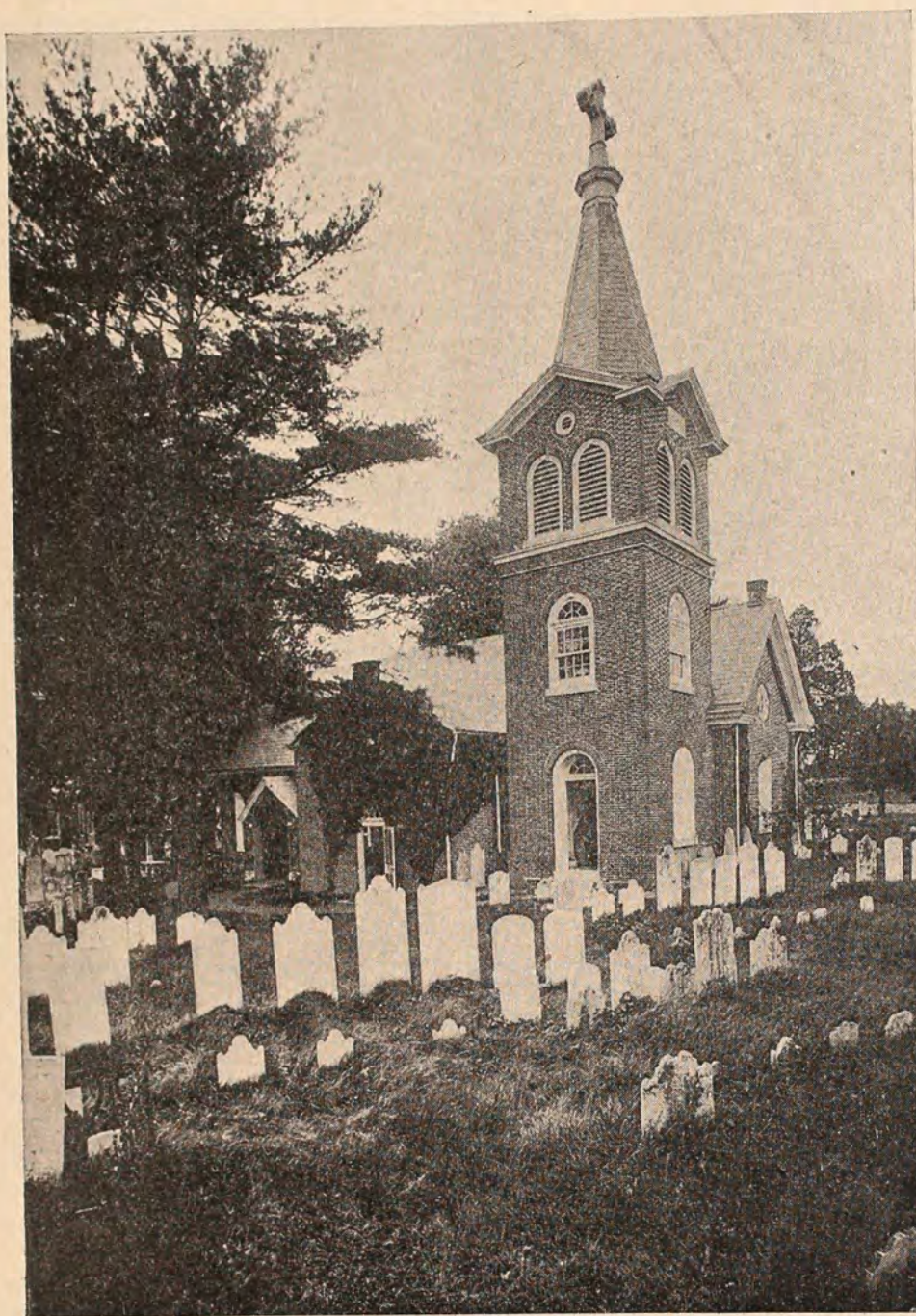
THE REV. WALDEMAR JANSEN, JR.,
Rector-elect

This is one of several parishes in the diocese in tracing whose beginnings we get back to the time "whereof the memory of man runneth not." The precise time when Trinity parish originated, or when the services of the Church were commenced on or near this spot is unknown. It is known, however, that there were both a church and a congregation here as early as the year 1700, if not earlier. The church was probably of logs, and had originally been built or used by Quakers and others, but was finally given to the Church by such as had the right to give it. The Rev. Evan Evans, many years rector of Christ Church, Philadelphia, says that he frequently preached in Oxford for four years after 1700. Subsequently the Society for the Propagation of the Gospel employed the Rev. Mr. Rudman, a Swede, to conduct services at Oxford, until the Rev. John Clubb was regularly appointed in charge of both Oxford and St. David's, Radnor, which, in spite of their being twenty miles apart, continued to be associated for many years. It was during Mr. Clubb's incumbency that the older portion, or about thirty-five feet of the western end of the present building, was erected. For the time and place it was respectable

as to both size and appearance, but for many years it had neither floor nor pews, and for a still longer period was without any means for being heated. An interesting account of its quasi-consecration is found in a Swedish book, "The History of New Sweden." "When any English church was consecrated the Swedish ministers were invited thereto. But according to English custom, that was nothing more than a church-opening, inasmuch as they hold that no one but a bishop can consecrate a church. In the year 1713 both Bjork and Sandel were on that errand at Oxford Church, eight miles from Philadelphia, in company with the English clergy." About the same time, no doubt, Queen Anne presented to the parish the chalice which is still in use and which bears the simple inscription, "Annae Reginae."

Mr. Clubb went to England after this, but returned in 1714, and again took up the work at Oxford and Radnor, but died in the course of the next year, the cause of his death being thus explained in a letter from the parishioners to the Society in England: "Mr. Clubb, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two places in such dismal ways and weather as we generally have for four months of the winter soon put a period to his life." For more than

two years the people had only such services as the Rev. Evans was able to give them, and it is very interesting to read what the people themselves did to minimize the loss of being without a shepherd. In a letter to the Society they say: "We, having not minister except by chance, agree among ourselves to meet at the House of God every Sunday, where one Nathaniel Walton, our schoolmaster, takes due pains every Lord's Day to read unto us the Holy Scriptures, also the Prayers and Psalms in their order, and a Homily or Sermons he reads every Sunday, where also he catechizes the children. What we do on this matter is intended by us purely for the Church, and by no means against it." Finally the Rev. Robert Weyman was appointed to Oxford and Radnor, and continued in charge until 1832, being succeeded by the Rev. Alexander Howie, who, in 1842, was followed by the Rev. Aeneas Ross, who was in charge of Oxford and of St. Thomas', Whitmarsh, until 1758, when the Rev. Hugh Neill was appointed. Soon after he came it was decided to floor and "pew" the church, and it was also decided that the committee in charge of these improvements should have first choice of pews, "they charging nothing for their trouble." We wonder whether in these muckraking days such a procedure would not be considered "grafting?" It was also about the same time



TRINITY, OXFORD, SINCE 1875

that resort was had to a lottery to raise some needed funds, but the experience was not such as to encourage such a method, for we are told that it was not very profitable and occasioned much trouble and gave rise to not a little ill-feeling in the congregation. We once heard a clergyman who had just been through a church supper declare that it ought to have been called a "church suffer," for he feared that had been the result, and one can easily imagine that a lottery would cause a parish even more suffering.

The church was only partially floored at this time, the whole not being floored until 1807. We do not know what the congregation sat on before the church

was pewed, but it is certain that prior to 1760 when they stood it was on mother earth, and they did not need to be reminded, as a rector a century later thought his congregation should, that they "stood on holy ground." Mr. Neill was succeeded in 1766 by the Rev. William Dr. Smith, founder of the University of Pennsylvania, who was a frequent but not very regular supply until 1777. During his time, in 1771, a number of Swedish families in the neighborhood, who had started to form a separate congregation under a Swedish Missionary, decided to join Oxford Church, and a church was built for them on ground given by a Swede, and this was the begin-

ning of All Saints', Lower Dublin, or Torresdale, as it is now.

Various clergyman served the parish for comparatively short periods until the Rev. George Sheets became rector of Trinity and All Saints', continuing as such until 1835, when the parishes were separated, after which he remained at Trinity until 1854, or nearly thirty-eight years. During his time the churches at Holmesburg and Frankford were built, largely, it is supposed, through his efforts. Oxford Church also received two enlargements, the two present wings being built, and a tower, for a vestry and Sunday-school room being built in 1833. Upon his resignation in 1854 the Rev. Edward Y. Buchanan, D.D., became rector. In the following year services were commenced in Jenkintown, which soon resulted in the founding of the parish of The Saviour there. In 1856 a rectory was built near the church. In 1875, through the legacy of Mrs. Mary P. Lardner, the present tower was built and a bell placed in it. Dr. Buchanan had for some time been convinced of the desirability of building a chapel at Crescentville, and through his efforts and the generosity of the Misses Fisher, who presented a lot adjoining their property, the chapel was built and consecrated in 1870. It was subsequently enlarged, and still remains a mission under the care of Trinity parish.

A parish house was built in the early eighties, and eight or ten years later alterations were made in the church, the chancel being changed to a recess one, and a reredos being put in. About five or six years ago Mr. Sydney E. Hutchinson placed choir stalls in the chancel as a memorial to his parents.

In 1882, Dr. Buchanan, having resigned on account of failing health, the Rev. R. Bowden Shepherd, who had been his assistant for seventeen months, was elected rector, who remained until 1885. The subsequent rectors have been: The Rev. Henry Macbeth, 1885 to 1891; the Rev. H. A. F. Hoyt, D.D., 1891 to 1894; the Rev. L. P. Bissell, 1894 to 1902; and the Rev. H. F. Fuller, 1902 until his death in September of this year. The Rev. Waldemar Jansen, Jr., rector of St. John's Free Church, has just been elected rector. The parish reports 308 communicants, and values its property at \$143,000, and has an endowment fund of \$14,000.

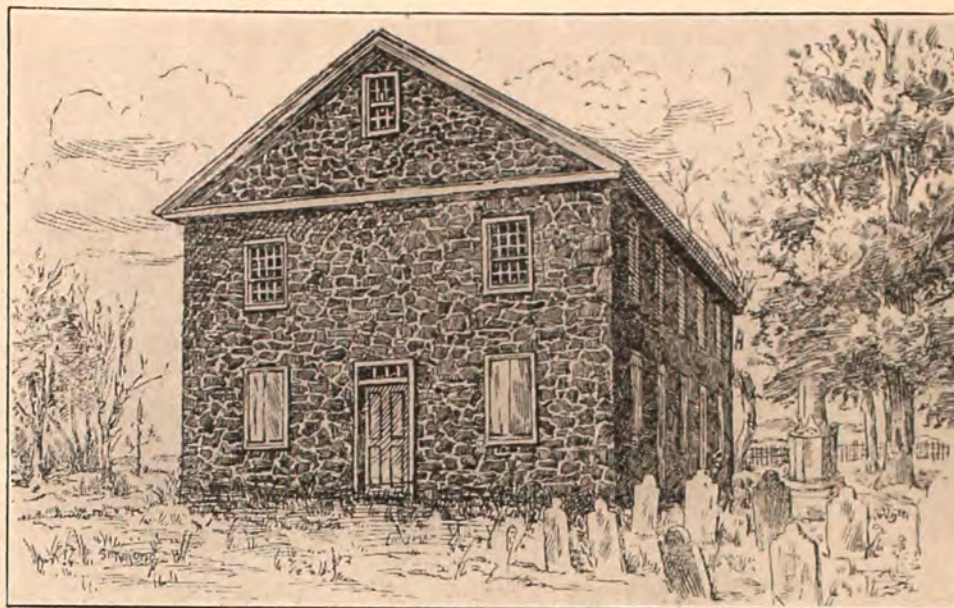
ALL SAINTS', LOWER DUBLIN (TORRESDALE)

On the 3d of May, 1771, Dr. William Smith, then in charge of Trinity Church, Oxford, Philadelphia County, Pennsylvania, wrote to the secretary of the Society for the Propagation of the Gospel, as follows:

"I have great pleasure to preach among them, and in summer particularly, my country house, where my family resides, is nearer Oxford Church than to Philadelphia, being about two miles from where Mr. Neill, the last missionary, resided. The congregation increases much since we got rid of one or two quarrelsome people. All the Swedish families that are in that neighborhood, and were formerly a separate congregation under the Swedish missionaries, have joined Oxford Church and many of them are communicants. We are this summer about erecting a new church about five miles from Oxford Church, for the better accommodating part of the mission, and after preaching in the forenoon at Oxford, I go once a month in the afternoon to that place, and the Swedish missionary from Philadelphia also goes once a month."

Such is the short statement which ushers in the history of All Saints' Church in Lower Dublin Township, Philadelphia County, Pennsylvania.

The Chapel referred to was built in 1771, and enlarged in 1812. Pews were not put in the church until 1787, at which time steps were also taken for the erection of a pulpit, reading desk and a vestry room. Dr. Enoch Edwards offered to build the pulpit at his own expense, but some exceptions having been taken by the congregation against allowing a single person to build the pulpit, the vestry waited upon Dr. Edwards and requested him to throw his subscription "into the common stock", which he did, and in consequence of which the vestry undertook the whole work. This is certainly interesting. Modern congregations seem to have entirely gotten over such squeamishness in the matter of allowing individuals to build not merely pulpits, but whole churches and everything in them. Nevertheless it is a fair question whether or not these Swedish founders of All Saints' parish were not acting in accordance with the correct principle when they asked the largest contributor to deny himself the privilege



ALL SAINTS', LOWER DUBLIN, UNTIL 1855

of making some important part of the church furnishings all his gift and instead, to throw his subscription into the common stock and let all that was done represent the joint gifts of the congregation. The system of permitting various portions of church edifices and the furnishings of the interior to be paid for by individuals and set apart as memorials to other individuals undoubtedly makes it much easier to get large sums for such purposes and results in our churches being more handsomely appointed than they otherwise would be, but it is a grave question whether it is correct in principle, and whether, for example, it is ever right to deny to any member of the congregation the right to have part in the erection of a font or an altar. What frequently happens is that the people generally are permitted to subscribe to the digging of the cellar and the erection of the walls and roof, while the privilege of providing the more sacred and beautiful things in God's House is reserved for those of large means. It is to the credit of Dr. Edwards and of the vestrymen of that early day that they requested, and he consented to throw his contribution into the common fund and let the result be the work of that fund, that is, of all the subscribers.

But to return to history. As was described in the history of Trinity Church, Oxford, that parish, and White Marsh and Lower Dublin were early formed into one corporation, and so continued until 1833, when all connection between Oxford and Lower Dublin was severed, and the Rev. Frederick W. Beasley became rector of the latter parish, con-

tinuing such until his death forty-five years later. Before that, in 1831, the number of parishioners of All Saints' who lived in Holmesburg had so increased that a stone chapel was erected at that point, being virtually a mission of All Saints', until 1844, when it became an independent parish. The same year there was consecrated at Oak Grove, now Eddington, some four miles from All Saints', a stone chapel for the accommodation of parishioners of the mother parish living in that neighborhood. It was at this point, strange to say, that the first rectory for the use of the rectors of All Saints' was built, an arrangement which, by compelling the clergyman to live so far from his main work, was the cause of trouble and embarrassment for thirty years, until a rectory was provided at Torresdale.

In connection with the chapel at Oak Grove a very interesting action of the vestry is on record. There was no vestry room at the chapel and consequently the rector was unable to take off his surplice and put on the black silk gown in which he was accustomed to preach. In consequence of this difficulty the vestry requested the rector to perform the entire service at that place in his surplice, until a suitable vestry room could be provided. At All Saints' the vestry room was nothing but a closet under the stairs leading to the gallery, and into this the rector retired when he wished to don his black gown for preaching, but as the gown was twice stolen from the so-called vestry room the rector resigned himself to wearing the surplice all through the service, a practice which



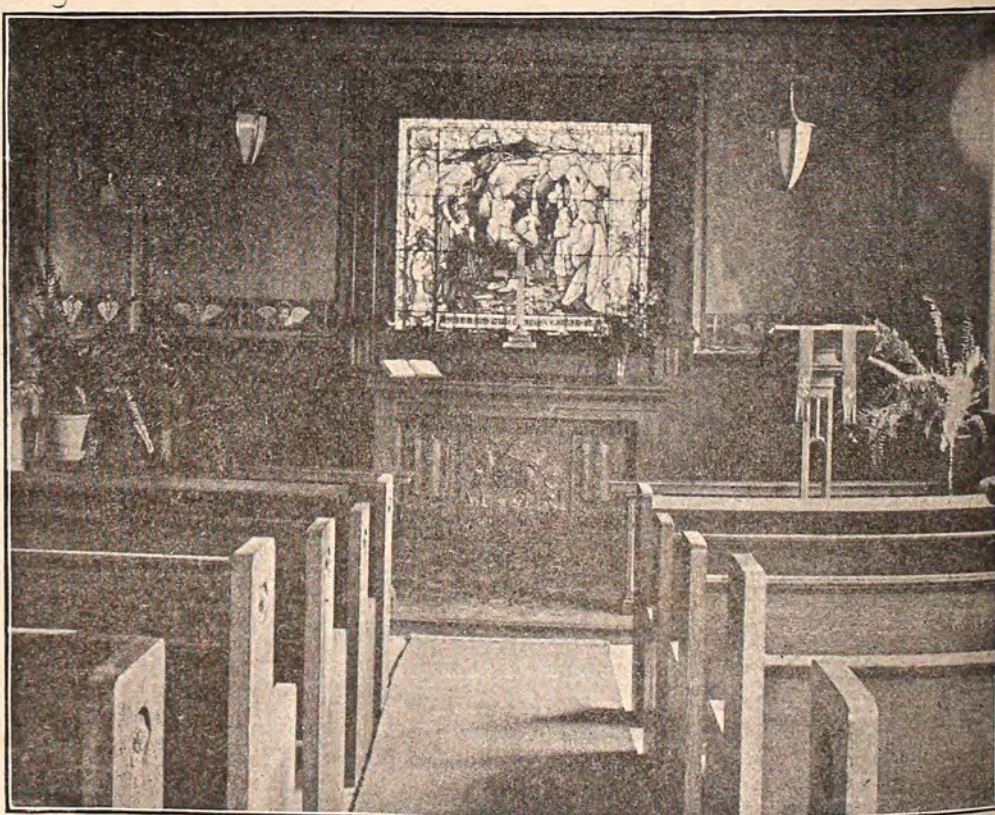
ALL SAINTS', LOWER DUBLIN, SINCE 1855

came into general use about this time, but not, it is safe to say, for the same reason! One wonders whether the individual who stole the gowns was just an every-day thief, or some parishioner who wished to force an advance in churchmanship. And one also wonders whether if the black stoles still in use in some quarters were systematically stolen the wearers of them would take the hint and adopt colored ones?

About the middle of the last century Torresdale began to be selected as a place of residence by people from Philadelphia, and the prospects of the church so improved that the old church was taken down and a new one built, and consecrated in 1855. In 1860 a Sunday-school building was erected for the parish by Mrs. James S. Biddle, and in the same year a chapel was built at Andalusia, half-way between Torresdale and Eddington. This made three places of worship under the care of rector and vestry of All Saints', so that it became necessary to provide an assistant minister. In 1867 a building was erected at Andalusia for a Church day school, and was so used for several years until a public school was erected in its immediate neighborhood, and since then the building has been used for a kindergarten. In 1877 consent was given by the vestry to Dr. Charles R. King to enlarge and decorate the chapel at Andalusia at his own expense, as a

thank-offering to God for a restoration to health after a severe illness. Before services were resumed the chapel was consecrated as "The Chapel of the Redeemer." In 1892 Mrs. Charles R. King caused a belfry to be erected upon the building, and had placed therein a suitable bell.

An important adjunct to the work of the church at Andalusia is the building known as "King Hall and Library," adjoining the chapel. This was built in 1886, and was the gift of Dr. Charles R. King, who desired to do something of permanent benefit to the neighborhood in which he had passed forty years



ST. JOHN'S CHAPEL, ALL SAINTS' CHURCH, TORRESDALE

of his life. The title was vested in the Trustees of the Diocese, and funds were provided for its maintenance, and for the purchase of books. In May, 1912, the Rev. F. W. Creighton, then a lay reader, was placed at Andalusia to develop a Social Center in King Hall, and to conduct services in the chapel. Guilds for men and boys were organized in connection with a large and well-equipped recreation room, and physical culture and dancing classes are held for children and adults. There are also a troop of Boy Scouts and girls' guild. The chapel is the only church in a community of over 600 persons, and people of various denominations make it their church home.

In 1875 a very important event in the history of the parish occurred, when Mr. Alexander Brown presented to All Saints' a suitable house and two acres of ground not far from the church for a rectory. The same year it was decided to practically divide the work of the parish by selecting a clergyman to live at Eddington and have charge of the work there, the rector of All Saints' living at Torresdale. In 1883 Christ

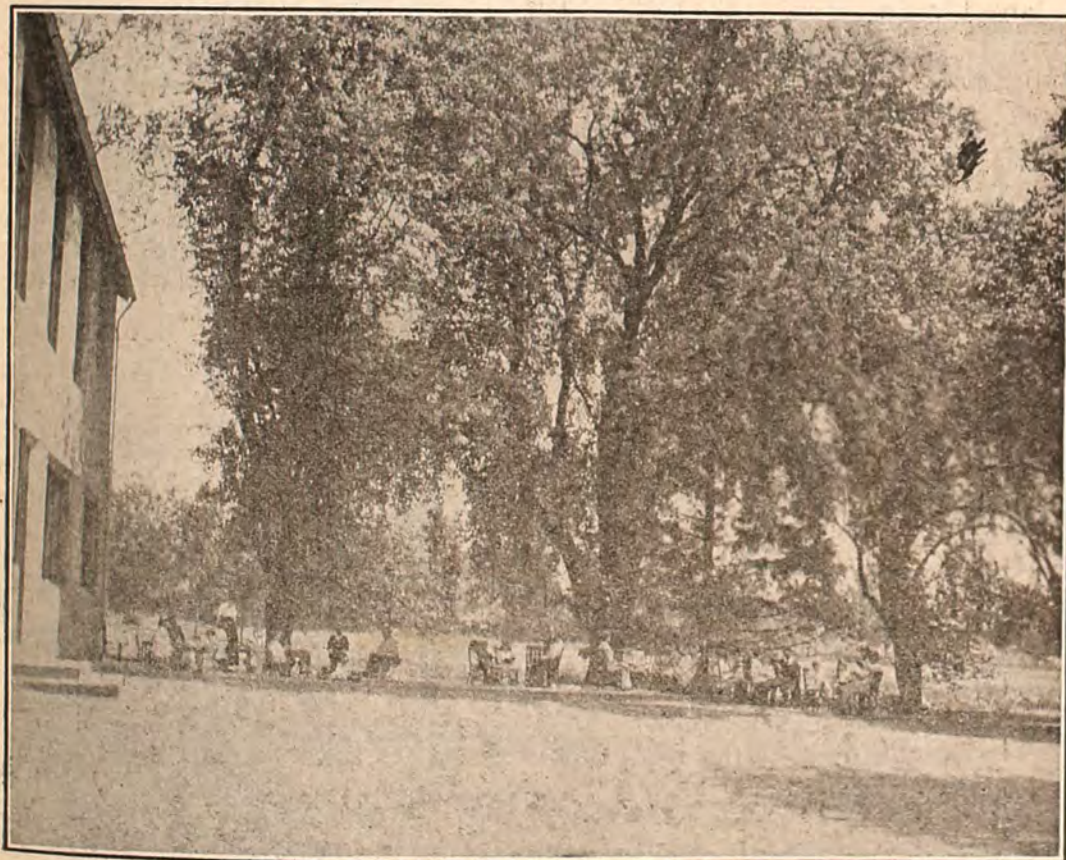


CHAPEL OF THE REDEEMER, ANDALUSIA, AND KING HALL AND LIBRARY

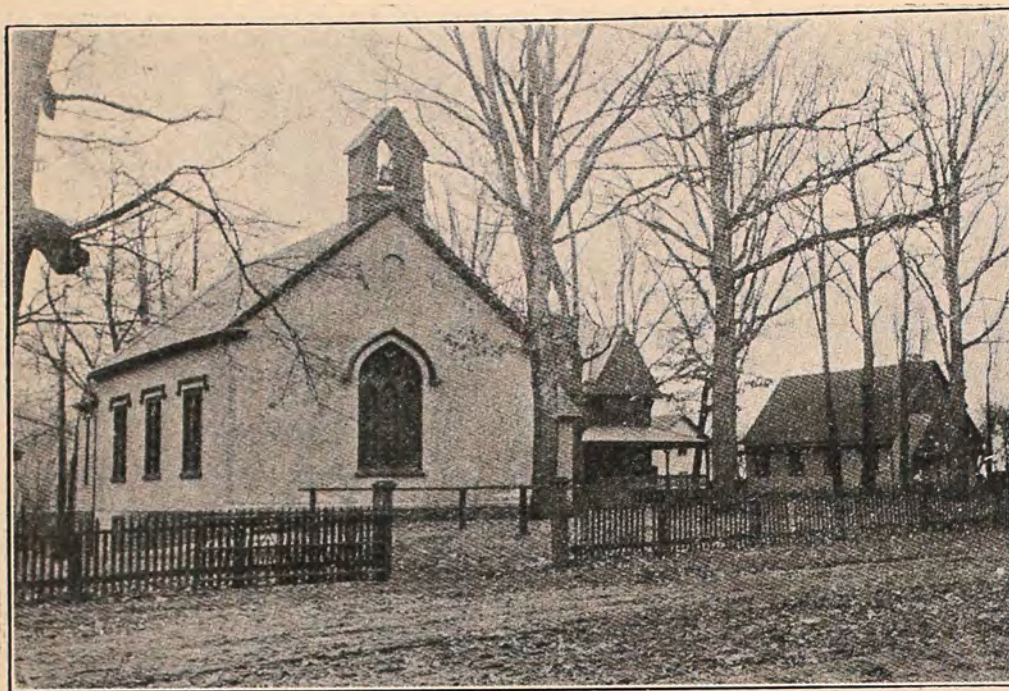
Chapel at Eddington became a separate parish, All Saints' relinquishing all control. In 1884 there were made those changes in the interior of All Saints' that have been made sooner or later in all the churches of the earlier period, namely, the organ was brought down from the gallery and placed in a lateral

extension of the chancel, and the gallery itself removed.

After the death of Dr. Beasley in 1878 the Rev. John T. Magrath became rector, and remained until 1882, when he resigned, and the Rev. Frederick J. Bassett was elected, being followed in 1886 by the Rev. Rush S. Eastman. Under him the parish made steady spiritual advance. In 1907, owing to ill health, he resigned and became rector emeritus, and the Rev. Allen R. Van Meter was elected rector. He resigned recently to become dean of the Erie Cathedral. During his incumbency the parish has made great strides in its activities. In 1912 "Torresdale House" was founded by Harriet Massey, and, under Church auspices, provides boys and girls with educational facilities from the earliest years through all the ordinary grades of Primary, Grammar and High School, and even prepares for college those who intend to go there. Comparatively recently a Montessori School has been added, which merits an article in itself. About two years ago there was described in the CHURCH NEWS the St. John's Chapel which was added to the school building, at that time, and is used for daily religious exercises of the school, and for the early celebration and for Lenten services.



"TORRESDALE HOUSE," OPEN AIR CLASS, MONTESSORI SCHOOL



CHURCH, RECTORY AND PARISH HOUSE, EDDINGTON

CHRIST CHURCH, EDDINGTON

THE REV. WILLIAM FILLER LUTZ,
Rector

This is another "Chapel of Ease" of All Saints', Lower Dublin, the church having been built in 1842 to accommodate parishioners of All Saints' living near the Neshaminy, at what was then called Oak Grove. A rectory was soon after built there, and for many years the rector of All Saints' had to live there. Since then a parish house has been built. The parish became independent in 1884, but the Sustentation Fund, by a grant of \$200, augments the salary of the rector to that extent, the purpose of that fund being to secure a sufficient salary to the rectors of parishes which are unable to pay the full amount, and which, without this action, might not be able to secure regular clerical service.

The rectors since the parish became independent have been: The Rev. E. J. Humes, until 1889; the Rev. Henry B. Bryan, 1890-93; the Rev. G. A. Hunt, 1893-99; the Rev. John P. Bagley, 1900-01; the Rev. Robert Benedict, 1901-03; the Rev. A. A. Lamb, 1903-08, and the present rector. The parish is in a flourishing condition, although the neighborhood, being semi-rural, is not one in which a large growth is to be expected. Among the parish interests is a Community Club of over one hundred

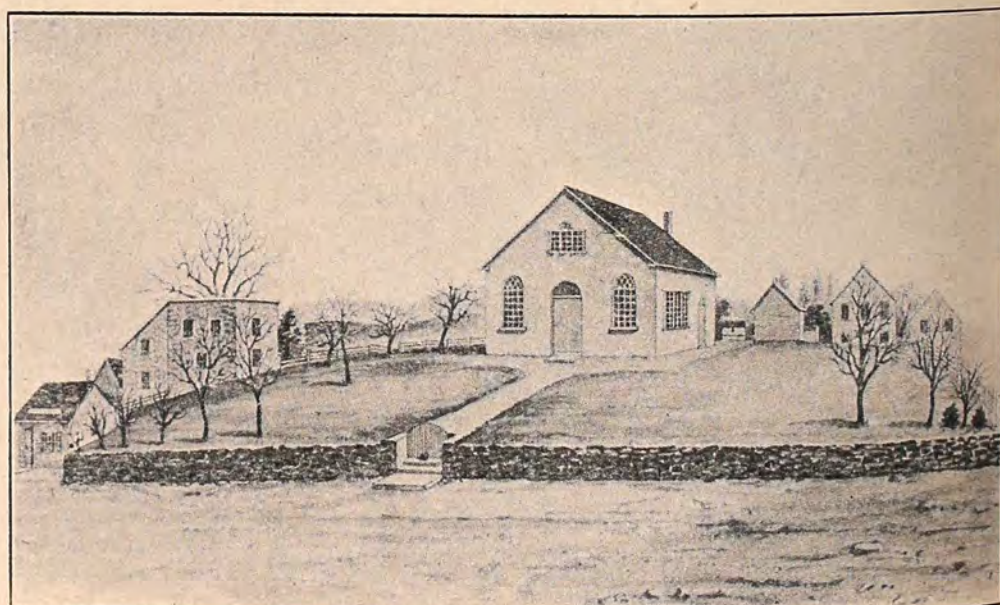
members of various denominations, which meets once a month in the parish house for lectures and various literary and social activities. Lectures by experts on farm work, domestic science and subjects of current interest take place during the winter. The last Confirmation Class in October was one of the largest in the history of the parish. The present rector has had the unique experience of having preached before royalty. Not a few of the clergy have known what it is to preach to potentates in the pews, but they have not looked upon it as exactly a privilege! The parish reports eighty-nine communicants and values its property at \$15,000.

EMMANUEL CHURCH, HOLMESBURG

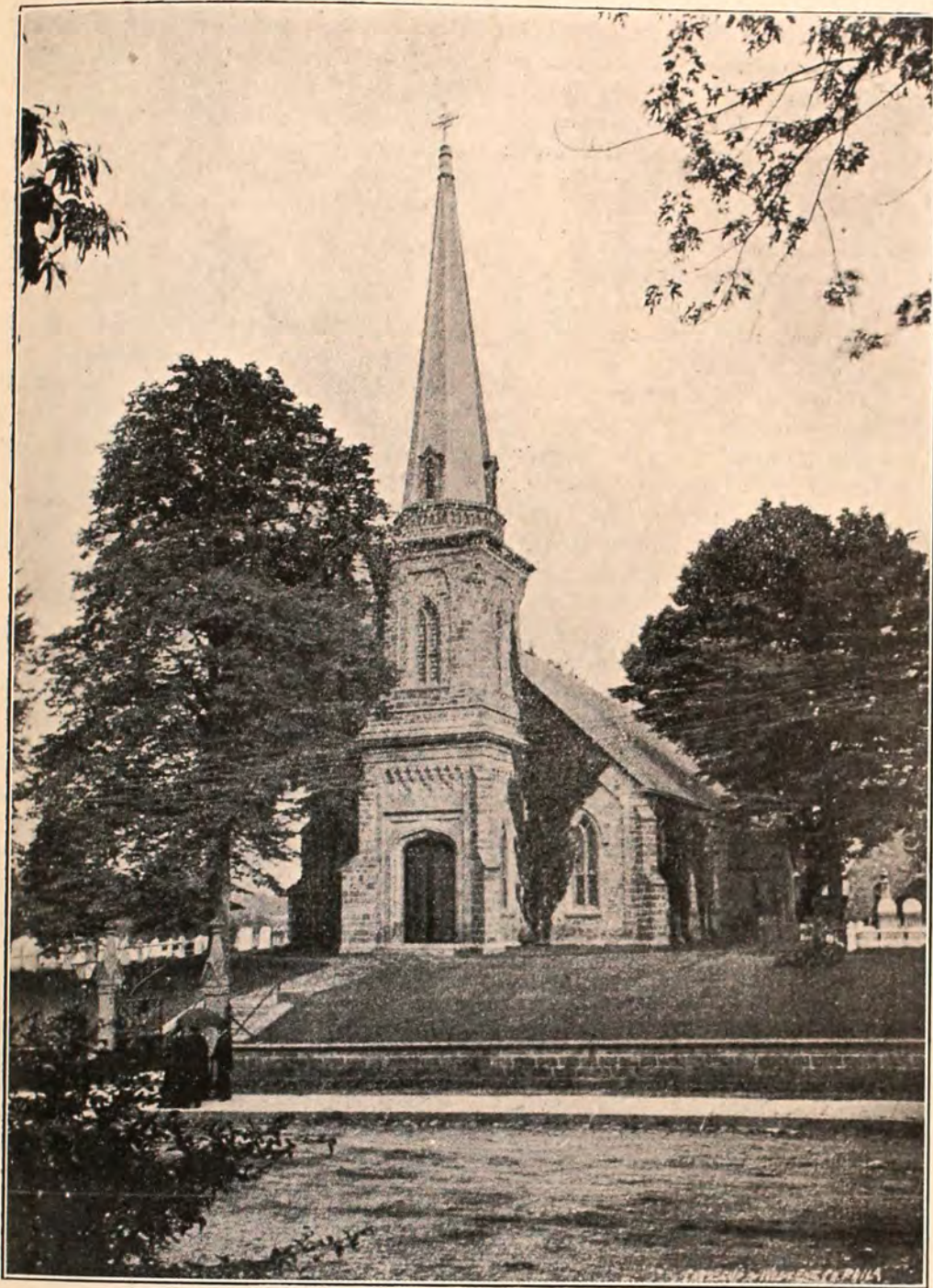
THE REV. SYDNEY GOODMAN,
Rector

As we have already seen, this parish is an outgrowth of the missionary activity of All Saints', Lower Dublin, under the rectorship of the Rev. George Sheets, who was also rector of Trinity, Oxford. In the minutes of the vestry of the former parish it was often referred to as the "Chapel of Ease" at Holmesburg, a term that in England applied to a subordinate church established for the ease and convenience of those parishioners of the mother parish who lived at too great a distance to attend the parish church. The chapel was erected in 1831, and Mr. Sheets, and afterwards Mr. Beasley, rector of All Saints', held services there every Sunday afternoon.

In 1844 the people of Emmanuel Chapel decided to form an independent parish, and when the necessary formalities were complied with the vestry of All Saints' transferred the property to the new corporation, and the parish was admitted to union with the convention, and in the same year called its first rector, the Rev. William Henry Bourns, who remained with them until 1848. During his rectorship attempts were made to build a new church, but although some \$3,500 was subscribed for the purpose it was not deemed sufficient, and the project was postponed for nearly ten years. An effort to erect a rectory met the same fate. The Rev. George Godfrey Field was rector from 1848 to 1857, and in that period a Sunday-school



THE FIRST CHAPEL, EMMANUEL, HOLMESBURG



EMMANUEL CHURCH, HOLMESBURG

building was erected and a bell placed in the church tower. During the rectorship of the Rev. John P. Lundy the long-postponed project of rebuilding the church was taken up and carried to a successful conclusion in 1858, and, having caught the building fever, the congregation proceeded to erect a rectory also, on land given by Mr. Presley Blakiston. In 1851 an unnamed "Lady of the Parish" erected at her own expense an addition to the Sunday-school room. By 1872 the building was felt to be inadequate, and efforts were commenced by women of the parish to raise money for a new building, and considerable money was actually secured, but in 1878 Miss Eliza

J. Brown offered to erect a suitable building for Sunday-school and parish work at her own expense and in memory of a sister, and this building was completed and presented to the parish in November, 1879.

The Rev. D. Caldwell Millett, D.D., became rector in 1864, and his rectorship covered thirty years. During that period the principal things accomplished in temporal matters were the erection of the parish house, already spoken of, the enlargement of the cemetery and building a wall around it, and the building of a new rectory, the latter being principally the gift of the estate of Joseph Temple and in his memory. Dr. Millett

also established the Church of the Holy Innocents, Tacony, and continued his supervision of it from 1867 until 1871, when the parish, being well established, he relinquished its care. The Rev. Arnold Harris Hord was elected rector in 1894, and remained in the parish until 1901, when he resigned to become rector of St. Michael's, Germantown. Many improvements in and additions to the interior furnishings of the church were made, and in 1899, under the auspices of the Choir Guild an extensive addition to the chancel was made and robing rooms erected, a large part of the cost of the same being borne by Miss E. J. Brown.

The Rev. Robert A. Tufft was elected the sixth rector of the parish in 1901, his rectorship lasting until 1910, his successor, the Rev. Sydney Goodman being elected early in 1911. Since his call to the parish every department of the work has been extremely active, and many new activities started. All the buildings of the parish have been restored and beautified, Mrs. Mary M. Garrett helping generously in this work on account of her early associations with the parish. The parish school, which is one of the most potential instrumentalities of the church for the uplift of the community, notwithstanding the advanced facilities provided by the public schools, is in a very flourishing condition, under the direction of women of the congregation, who form the Parish School Society, which was founded in 1872, and has proved itself both zealous and faithful in the pursuit of its object—the establishing "in the young of a love for all good works." The parish reports 560 communicants and values its property at \$65,000, with encumbrances of \$4,750, and has an endowment fund of \$16,000.

On the day before Thanksgiving Day Rev. Thomas J. Taylor, rector of the Advent, Kennett Square, and of the staff of the City Mission, celebrated his ninety-th birthday with a service of Holy Communion at old St. Paul's Church, when, on behalf of associates and friends he was presented with a handsome Oxford edition of the Book of Common Prayer. Father Taylor (none begrudge him this title), the oldest in years and active service, certainly belies his age; for in the matter of activities his "daily round" surpasses that of many very much his junior.

IN MEMORIAM

George H. Lea

On the twenty-fourth day of September, 1915, George Henry Lea entered into Life Eternal.

Serving as a member of the vestry of St. Clement's Church from the year 1900 until his death, save for a brief period when he was absent from the city, Mr. Lea rendered most valuable service to the Church.

His religion was a vital force which he carried into his daily life, and he was deeply interested in all that concerned the welfare and development of the parish, and loyal and devoted to the principles for which it stands.

Regular in his attendance at the meetings of the vestry, he brought to that body an extensive business knowledge and sound common sense that rendered him an invaluable member of the various committees upon which he served.

The rector, church wardens and vestrymen desire to record permanently their appreciation of his character, and their deep sense of loss at his decease.

May he rest in peace.

CHARLES S. HUTCHINSON,
Rector.

FRANCIS D. WETHERILL,
STEVENSON H. WALSH,
S. MCKEAN BAYARD,
Committee.

Philadelphia, October 19, 1915.

Samuel Ashton Souder

Deceased November 27, 1915.

In the death of Mr. Souder, the parish of St. Paul's, Overbrook, has sustained a great loss. Mr. Souder's interest in and willingness to assist in the work of the parish is well known to all. His death takes from us one whose place we will not soon be able to fill.

The following resolution, unanimously adopted at a full meeting of the vestry on Sunday, November 28th, expresses the feelings of all the members of the parish:

"The vestry of the Memorial Church of St. Paul, Overbrook, in special meeting assembled, make record in this minute of their deep sense of loss in his death, their profound respect for his character and their heartfelt sympathy for his family in their bereavement.

"During the many years of his member-

ship of this parish, Mr. Souder stood among us as an exemplar of churchmanship in its best meaning. His marked devotedness was equaled by his activity in the practical work of the parish; particularly in those of its phases operating to bring religion into the lives of men. He was in the true sense a follower of Christ, not only declaring Him before men but carrying His message to others through unremitting personal service, in ways unseen of men.

"Scrupulous in the observance of public worship and untiring in the service of parish organizations his was an influence of the highest type and one whose loss will be keenly felt throughout the parish. In this body we shall miss the idealism and sanity of his counsels, the firmness of his stand on questions of principle and the courtesy and kindliness of disposition which made him so attractive as a colleague.

"Assuredly no man better deserved the title of Christian Gentleman than did Samuel Ashton Souder."

W. R. T.

Mrs. C. Stuart Patterson

In the death of Mrs. C. Stuart Patterson the Indians' Hope Association has met with a great loss. Her devoted spirit, her willingness to undertake more than her share of work, her sympathy, which extended to far distant corners of the mission field and entered alike into the largest and smallest details of missionary lives, made such an officer as can never be replaced.

The Association desires to express to her family the sense of their loss and sympathy in their sorrow.

LETITIA GLENN BIDDLE,
EMILY B. TAYLOR,
Committee.

St. Andrew's Day.

Horace F. Fuller

Minute passed at the meeting of the Convocation of Germantown, held in St. Paul's Church, Chestnut Hill, October 19, 1915:

The Convocation of Germantown takes this opportunity to give expression to its deep sense of loss and sorrow in the death of the Rev. Horace F. Fuller, rector of Trinity Church, Oxford, Philadelphia, who entered into Eternal Life Friday, September 17, 1915.

Mr. Fuller's ministry of twenty-five

years in the church and diocese is well known and read of all men. His association with the members of this Convocation and with its work for thirteen years has been one of close companionship and of devoted participation. His earnest advocacy of every good work, his deep interest in the extension of the missionary field, and his practical judgment and capacity in dealing with important matters, contributed much to the efficiency of the business of this Convocation.

To a brother beloved, an honored fellow-worker, a witness for the faith, the members of this Convocation offer this brief tribute and their sincere sympathy to his bereaved family.

(Signed) SAMUEL UPJOHN,
J. B. HALSEY,
W. C. EMHARDT.

Copy of Minute passed at Meeting of Commission for Church Work Among Immigrants, December 13, 1915

Resolved, That the Commission for Church Work among the Immigrants desires to place on record its deep appreciation of the sterling character of its late member, the Reverend Horace Frederick Fuller. He was a member and vice-president of the commission since its first appointment.

Mr. Fuller's value as a counsellor, his diligence in rendering any service, his desire for fairness, are qualities which have always been invaluable to the work of the commission. His fearlessness in opposing anything which he thought to be wrong, his boldness in supporting any measure of which he approved, though he might be representing even the smallest minority, secured for him the respect of those from whom he differed. His sincerity was genuine, his labours were Christian, his influence will long continue.

Resolved, That a copy of this minute be sent to his family and that it be published in the January issue of THE CHURCH NEWS.

LOUIS C. WASHBURN,
W. C. EMHARDT,
WALTER A. MATOS,
Chairman.

Attest:
W. C. EMHARDT, Secretary.

Edward Fox Pugh

Death has claimed a distinguished citizen of our city, a widely known lawyer and one of the national authorities

in admiralty practice, Edward Fox Pugh, Esq., who passed from this life on Monday, December 13th, at his late residence, 1230 Spruce Street, in the sixty-ninth year of his age. The deceased was a graduate of the University of Pennsylvania, and of its Law School. He was admitted to practice in 1870, and soon acquired an extensive practice. He was a member of the Church of the Ascension from which he was buried on December 15th. Mr. Pugh was an active churchman, one of the trustees of the diocese, a member of the Board of Control of the Diocesan Library and was interested in various institutions and charities.

Anna Francis Devereux

One of the older communicants of St. Peter's Church (Third and Pine Streets), a descendant of an old Philadelphia family and for long an active social worker, Anna Francis Devereux was born in the quaint colonial home at 313 Pine Street, in which one of her sisters, Miss Helen, still resides. For years the deceased had been prominent as a worker in the City Mission. Deeply interested in social and labor questions, she served for several years as secretary for the old United Labor League (the forerunner of the present Central Labor Union). She died at her home, 3707 Walnut Street, on the evening of December 9th, and is survived by two sisters, Mrs. Mary Stafford and Miss Helen Devereux.

Rev. Andrew Weinstein

Late on Sunday, December 12, 1915, at the Episcopal Hospital, at which he had been for ten days previously, entered into rest our port chaplain and missionary to his own people, Andrew Weinstein, priest, in the sixty-second year of his age. The deceased was a Russian, born of Jewish parents. In boyhood being converted to Christianity, he went to England for his education and from early manhood consecrated himself to missionary work among his own people in England and Australia. He was ordained by the late Dr. Temple, the then Archbishop of Canterbury. He came to Philadelphia in 1910, and as one of the staff of old St. Peter's Church continued his effective missionary work. He was proficient in seven languages, a gift of peculiar value in his work as our port chaplain, to

which he was appointed by Bishop Whitaker a few months after his arrival in Philadelphia. He was well and favorably known in the southern part of the city and was of great assistance, particularly to the newly arrived immigrants. Among his brethren of the clergy he was a great favorite. Every one admired his modesty and devotion. On the rare occasions when he could be induced to speak of his earlier experiences they were listened to with absorbing interest. The diocese has lost in him a devoted worker and consecrated servant; his own people a faithful and sympathetic friend. A son is serving with the French infantry. The funeral services were conducted from St. Peter's Church on December 15th. May he rest in peace.

B. S. S.

DIVINITY SCHOOL NOTES

The Inauguration Service is the matter at present most prominent in the life of the School. A more detailed account of this will be found in another column. But there are other matters of interest to our readers.

The Board of Overseers and the Faculty announce that the Rev. George William Douglas, D.D., of New York, has been appointed Special Lecturer in the Department of Canon Law and Church Polity for the academic year 1915-16. Dr. Douglas will give a course, during the second half year, on "Ecclesiastical Polity and Some Problems of Reunion." For many years Dr. Douglas has been an active member of the Church Unity Foundation; and his lectures will be based not merely upon much reading and thought but also upon a rather wide range of personal experience in conferences with leading members of many bodies of Christians. Dr. Douglas is a stimulating speaker; and it is a special pleasure to announce that his lectures are to be open to the public. They will be given at the Divinity School (Fiftieth Street and Woodland Avenue) on Tuesdays at noon, beginning with February 8th.

The new courses in the History of Religions offered by Dr. Yerkes have already proved their worth and interest, and have been elected by large numbers of students.

This year the Divinity School is, for the first time, trying out a plan by which

its work is divided into required courses and elective courses. The former cover the necessary and fundamental subjects upon which every candidate for the ministry is required, by canon, to be examined by the examining chaplains of his diocese, before he can be ordained to the ministry. A certain number of elective courses must be taken, in addition to this required work, by every student who expects to receive the diploma of the School. But the elective system enables the student, within certain limits, to choose for this additional work those subjects that lie along his own line of intellectual interest. As a result, it is believed, students may go out with all the general knowledge necessary, and in addition with a knowledge on one or two subjects which shall come a little nearer to real mastery, than can commonly be the case. The method is thus in line with that canon of education which holds that the well-trained student must have had some intensive work, as well as much extensive work. The experiment is already approving itself; and the Faculty believe that it is capable of still greater usefulness and development, and that it is bound to work for good in the production of a truly thoughtful ministry.

The class of 1904 has presented to the chapel of the School a very beautiful pair of brass vases for the altar. These are most acceptable in themselves; they are the more so because they come as a gift in memory of the late Dean Groton, made by those who, as his students, knew and loved him well.

CONFIRMATIONS

BY THE BISHOP OF THE DIOCESE	
From November 24 to December 17, 1915	
Nov. 24. Phila., St. Stephen's Church.....	12
Dec. 12. Phila., St. Timothy's Church, Roxborough...	29
(Received 1 Roman Catholic).....	
Phila., Epiphany Church, Germantown.....	9
(Including 1 for the Church of the Resurrection.)	
Phila., St. Peter's Church, Germantown.....	59
Confirmed privately .	
Dec. 17. Norristown, St. John's Church.....	35

DIOCESAN CHURCH EXTENSION FUND

The history of the Diocese of Pennsylvania is full of lost opportunities for extending the work of the Church, by buying lots in desirable locations in the city of Philadelphia as it grew into new portions or in the suburban towns as they were gradually built up.

These lost opportunities were not due to neglect by the diocesan authorities, but were caused by the absence of a fund from which money could be drawn when a call for immediate use arose.

While the Church authorities were trying to raise this money for some desirable lot, it was bought by some other parties, or possibly the price raised to a much higher figure.

Other churches have realized this matter sooner than we have and have collected large sums, subject to the call of the authorities.

With such a thought in mind the Convention of 1914 authorized the appointment of a Committee on Church Extension under the chairmanship of Bishop Garland.

The Committee took up the work by having cards printed as follows:

may cause the work of this committee to be better understood and its object so thoroughly appreciated that a much larger number of cards may be called for and signed.

Before giving a report of the work accomplished by the money already contributed, it may be well to explain the difference between the Diocesan Missions Fund and the Church Extension Fund, since some have confused them. In short, then, it may be stated that the Diocesan Missions Fund, for which every parish is apportioned by its Convocation, is for the support of the missionaries at work in the diocese, while the Church Extension Fund is for the purpose specified on the card referred to.

When the first call on the pledge cards was made by the Bishop, an opportunity occurred to obtain a very desirable lot at Drexel Hill, a rapidly growing suburb of the city. There was already a nucleus for a parish, and there was no other church near. The cash value of the lot was \$2,200. The returns from this first call amounted to sufficient for the treasurer of the committee to be able to pay \$1,957.78 towards the payment of the lot, and now services are being held

for a parish was formed and it seemed to the diocesan authorities to be a duty to aid. It was discovered that the value of property in that neighborhood was increasing and it seems probable that it will continue to increase, so that the necessary ground should be secured at once. Although the money needed will be not less than \$14,000, the fund could at least make a beginning, and so a second call on the pledge cards was made by the Bishop, and up to date about \$1,800 has been received.

A congregation of about one hundred people are now worshipping in a hired hall in the neighborhood.

These results have been very gratifying to the committee and very hopeful for the future, but as yet it does not seem as though as many church members are taking part in this work as should. There are over 60,000 communicants in this diocese, but at the present time but 258 cards have been signed.

Efforts are being made to supply every rector with cards, but anyone who desires to take part in this work and cannot get a card from their rector will be quickly supplied if they write to the Bishop at the Church House.

J. NICHOLAS MITCHELL.

The Church Extension Fund of the Diocese of Pennsylvania

To aid in building Churches, Rectories, Parish Houses, and purchasing
Lots or otherwise extending the Church's work in the Diocese

I hereby agree to give to the Church Extension Fund on each call from the Bishop, the amount around which I make my circle; not more than three calls to be made in any one year, and this obligation to end at any time by written notice to the Bishop, and to continue for five years or until recalled by me, and to be canceled at once in the event of my death.

	50c.	\$1.00	\$2.00	\$2.50	\$3.00	\$4.00	\$5.00	\$10.00
\$15.00	\$20.00	\$25.00	\$50.00	\$100.00	\$250.00			

To the

Bishop of Pennsylvania
Church House
Philadelphia

Name.....
Parish.....
P. O. Address.....

Please hand this pledge to your Rector, or mail to the Bishop

Efforts have been made to distribute these cards in every parish and a number have been signed and returned to the Bishop, but by no means so many as there should be, and it is hoped that a greater publicity given to this fund and a report of the results already obtained

regularly in a portable chapel which is thoroughly furnished.

A survey and study of the rapidly growing district of Feltonville in the region of the Northeast Boulevard, revealed the need of a church building and lot in that neighborhood. A nucleus

BISHOP'S SPECIAL APPOINTMENTS FOR JANUARY

4. 11 A.M. 2111 Walnut Street. Meeting in behalf of Italian work.
6. 9.30 A.M. Setting apart as deaconess of Miss Claudine Whitaker.
- 8 P.M. Church Training and Deaconess House. Reception.
10. 2.30 P.M. Meeting of the Younger Clergy.
- 6 P.M. Dinner for University Students.
12. Phila. St. James's Church. Special Meeting of the House of Bishops.
17. 2.30 P.M. 2111 Walnut Street. Cambridge Conference Class.
20. 9 A.M. Church House. Educational Day.

BISHOP'S SPECIAL APPOINTMENTS FOR FEBRUARY

7. 1 P.M. Church House, Clerical Luncheon. Speaker Bishop Reese.
10. 8 P.M. Episcopal Hospital. Class for Nurses.
14. 2.30 P.M. Meeting of the Younger Clergy.
17. 8 P.M. Episcopal Hospital. Class for Nurses.

THE DIVINITY SCHOOL INAUGURATION

The inauguration of Dean Bartlett and Prof. Foley, which is to be held at St. James's Church, Twenty-second and Walnut Streets, on Tuesday, January 18th, promises to be an academic function of quite unusual interest. The service is to be held at 11 A. M. The choir of the church is to be present, and the music will be notable. Beside carefully chosen hymns, there will be sung Stanford's *Te Deum*—probably the greatest of all settings of this canticle. The anthem will be Eaton Faning's "Except the Lord build the House," a splendid work which, it is believed, has not before been rendered in Philadelphia.

The service will be one of academic character. The procession will be led, of course, by the choir. Then will follow the students of the School (in academic cap and gown); then the alumni; the members of the governing boards (in academic garb); the visiting delegates from invited schools, colleges, universities and theological seminaries; and finally the faculty and the officiating clergy and bishops. The service will be a special one compiled for the occasion.

The principal features, doubtless, will be the inaugural addresses of Prof. Foley and Dean Bartlett. The latter, it is expected, will deal in part with the important and striking plans which have been formulated, during the past two years by the faculty and the governing boards. These plans have already called out great interest both within and without the diocese. The pamphlets issued by the committee in charge have recently been quite widely distributed; and the Church public will be keen to hear a further explanation of their significance.

We need only add that an invitation to this service is extended to the public in general, and to Church people of this diocese in particular. The Divinity School in Philadelphia is *not* a diocesan institution: its work is and always has been of wider range and interest. But its local habitation is within our diocesan bounds; it was founded by a Bishop of Pennsylvania; it has had, from the first, particularly close affiliations with the diocese; and it is one of those few Church institutions in our midst of which we ought greatly to be proud, but of which, curiously enough, we know much less than we should. It is to be hoped that

this inauguration will bring the Divinity School, its admirable work, and its important plans for greater future service, vividly to the attention of all our people.

DAUGHTERS OF THE KING

A devotional service for the Daughters of the King in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, on Tuesday, November 23d, at 7.45 P. M., was conducted by the rector, Rev. Llewellyn N. Caley. The Rev. George J. Walenta spoke on the Advent-Preaching Mission—of how much the success of it depended upon the congregations—in the earnest way it was considered by them, and of how much it was needed just now, when the world is so much exercised over the War. He said that people were so slothful and grasping there was a very great falling off in church attendance, and that we should try by our influence on others to make this a special time for prayer.

The Rev. George L. Richardson then gave a short and very spiritual address on Intercessory Prayer. Of how much we might do by praying for others in the parish, at home and abroad; for individuals and for "all kinds and conditions of men." He spoke of the Lord's Prayer and its broadening effect on others, and how we Daughters of the King, whose vows called for continual prayer, should always observe Intercessory Prayer.

After the close of the service the Order withdrew to the parish building to hear Deaconess Morris speak on her work in the Midnight Mission, which was most interesting. She told of the Country Home in Germantown for fallen girls; of their own wretched surroundings and often poorly-cooked food; of houses where they were huddled in two rooms and so often driven to the streets. One could not but see the pathetic side of it. She has been able to accomplish much by kindness and in many cases the girls were becoming religious. She spoke of the importance of their being guarded after leaving the Home, and asked if it were possible for the Daughters of the King to form the girls into a chapter where those that are of a weak character might have the influence of the Order to assist them in all church training. The meeting then adjourned to meet later on at St. Barnabas' Church, Third and Dauphin Streets.

THE UNITED OFFERING

Another year! A new leaf turned! A fresh page spread before us! What shall be written thereon? It is the triennial year 1916, and, in October, St. Louis will be the Mecca for many pilgrims—some of them women from Pennsylvania. They now "see visions" of the offering which shall be presented at the service of the Woman's Auxiliary. These visions are bound to become a glorious reality—if every woman cares enough.

It has been written that "the year 1916 will be a wonderful year in the history of the world." Why not make it a wonderful year in the history of our United Offering? The Emergency Fund has been completed; other receipts have increased; and 425 more parishes than last year have met their apportionments. The women of the Church can easily crown it all with a *very large* increase in their triennial offering. Why not? It is our only fund raised by women for women. It is a fund highly valued by the Board of Missions, and the only one actually in hand before it is spent. Without this fund the Board "would be compelled many times every year to say 'No' to requests for help in maintaining and extending work vitally important to the Church's Mission. Its value as a financial resource is immense." (See Church Missionary Calendar, page 18.) And yet, after a life of more than twenty-five years, the United Offering is sufficient for the support of only about 180 of the 300 women workers, and every year the Board is obliged to appropriate at least \$50,000 from general funds for this purpose. Surely this ought not so to be. We have the resources. It is only necessary that *every* woman give *as the Lord hath prospered her*—those who have much, "plenteously," and those who have little, "gladly of that little."

In the last year of every triennium the United Offering takes on the nature of a "Special." If every woman will give it special thought, special prayer, and a special gift, we shall come wonderfully near to the fulfilment of the ideal and the aim of our Thank Offering.

Only nine months remain for the final ingathering. Let us be up and doing.

MARY C. S. NORTH,
Diocesan Treasurer.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

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1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Episcopal Appointments for January and February

Sunday, January 2—Second Sunday after Christmas

A. M. PHILADELPHIA—Church of the Good Shepherd, Kensington The Bishop
 Evg. PHILADELPHIA—Trinity Church (Southwark), Logan, The Bishop
 A. M. PEQUEA—St. John's Church Bishop Van Buren
 Evg. PHILADELPHIA—Phillips Brooks Memorial Chapel, Bishop Van Buren

Tuesday, January 4

Evg. PHILADELPHIA—Church Home for Children The Bishop

Sunday, January 9—First Sunday after the Epiphany

A. M. PHILADELPHIA—St. Nathanael's Church The Bishop
 P. M. PHILADELPHIA—St. Gabriel's Church, Feltonville, The Bishop
 Evg. PHILADELPHIA—St. Ambrose's Church The Bishop
 A. M. PHILADELPHIA—Zion Church Bishop Van Buren
 Evg. PHILADELPHIA—St. Paul's Church, Chestnut Hill, Bishop Van Buren

Tuesday, January 11

CONVOCATION OF NORTH PHILADELPHIA

Thursday, January 13

CONVOCATION OF WEST PHILADELPHIA

Sunday, January 16—Second Sunday after the Epiphany

A. M. PHILADELPHIA—Church of the Messiah The Bishop
 P. M. PHILADELPHIA—Church of the Incarnation The Bishop
 A. M. PHILADELPHIA—Gloria Dei Church Bishop Van Buren
 Evg. PHILADELPHIA—St. Thomas' Church Bishop Van Buren

Tuesday, January 18

CONVOCATION OF GERMANTOWN

Wednesday, January 19

Evg. PHILADELPHIA—St. Bartholemew's Church, Wissinoming, The Bishop

Sunday, January 23—Third Sunday after the Epiphany

A. M. PHILADELPHIA—St. George's Church, West The Bishop
 Evg. PHILADELPHIA—St. Elizabeth's Church The Bishop
 A. M. PHILADELPHIA—Church of the Advocate, Bishop Van Buren
 Evg. PHILADELPHIA—St. Luke's Church, Kensington, Bishop Van Buren

Monday, January 24

CONVOCATION OF SOUTH PHILADELPHIA

Tuesday, January 25—Conversion of St. Paul

Evg. PHILADELPHIA—St. Paul's Memorial Church, The Bishop

Sunday, January 30—Fourth Sunday after the Epiphany

A. M. PHILADELPHIA—St. Paul's Church, Aramingo, The Bishop
 P. M. PHILADELPHIA—St. Martin-in-the-Fields Church, The Bishop
 Evg. PHILADELPHIA—St. Clement's Church The Bishop
 A. M. PHILADELPHIA—St. Bartholemew's Church, Bishop Van Buren
 Evg. COATESVILLE—Trinity Church Bishop Van Buren

Wednesday, February 2—Purification B. V. M.

Evg. PHILADELPHIA—Church of the Crucifixion The Bishop

Thursday, February 3

CONVOCATION OF NORRISTOWN.

Friday, February 4Evg. PHILADELPHIA—*St. Augustine's Church*,
Bishop Van Buren**Sunday, February 6—Fifth Sunday after Epiphany**A. M. PHILADELPHIA—*St. John's Free Church, Kensington*,
The BishopP. M. PHILADELPHIA—*Church of St. James the Less*,
The BishopEvg. PHILADELPHIA—*All Saints' Church, Moyamensing*,
The BishopA. M. PHILADELPHIA—*Holy Comforter Memorial*,
Bishop Van BurenEvg. PHILADELPHIA—*L'Emmanuel Church*,
Bishop Van Buren**Wednesday, February 9**P. M. PHILADELPHIA—*Home of the Merciful Saviour*,
The Bishop**Sunday, February 13—Sixth Sunday after Epiphany**A. M. PHILADELPHIA—*Memorial Chapel of the Holy Communion*
Bishop Van BurenP. M. PHILADELPHIA—*St. Sauveur's Church*, Bishop Van Buren
Evg. WILLOW GROVE—*St. Anne's Church*, Bishop Van Buren**Sunday, February 20—Septuagesima Sunday**A. M. PHILADELPHIA—*Holy Apostles' Church* The Bishop
Evg. PHILADELPHIA—*St. John the Baptist Church, Ger-*
mantown, The BishopA. M. PHILADELPHIA—*St. Simeon's Church*, Bishop Van Buren
P. M. PHILADELPHIA—*All Souls' Church* . . . Bishop Van BurenEvg. PHILADELPHIA—*Church of St. John the Evangelist*,
Bishop Van Buren**Thursday, February 24—St. Matthias**Evg. BRISTOL—*St. Paul's Church* The Bishop**Sunday, February 27—Sexagesima**A. M. PHILADELPHIA—*St. James' Church* The Bishop
P. M. HIGHLAND PARK—*Church of the Holy Sacrament*,
The BishopEvg. PHILADELPHIA—*St. Matthias' Church* The Bishop
A. M. PHILADELPHIA—*Church of the Redemption*,
Bishop Van BurenEvg. PHILADELPHIA—*Holy Trinity Memorial Chapel*,
Bishop Van Buren

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editors at 1016 Arch Street, not later than the 20th of the month.

January 4. TuesdayThe Epiphany Mission Study Class organization meeting at 2.30 P. M. Subject: "The Church's Mission to the Nation." Leader: Mrs. H. A. Pilsbry.
Stated meeting of the Standing Committee at 4.15 P. M.**January 5. Wednesday**

Organization of the Wednesday Morning Study Class at 10.15 A. M.

January 10. Monday

Regular monthly meeting of the Woman's Auxiliary Domestic Committee at 10.00 A. M. Speaker: Bishop Jones, of Utah.

Meeting of the Overseers of the Philadelphia Divinity School at the Church House at 3.00 P. M.

Meeting of the Trustees of the Philadelphia Divinity School at the Church House at 3.00 P. M.

Meeting of the Joint Boards of the Philadelphia Divinity School at the Church House at 3.30 P. M.

Regular stated meeting of the Board of Missions of the Diocese of Pennsylvania at the Church House at 4.00 P. M.

Meeting of the Executive Committee of the Philadelphia Divinity School at the Church House at 4.30 P. M.

January 11. TuesdayBrotherhood of St. Andrew. Round Table Conference for Germantown Section at the home of Mr. M. M. Smith.
Stated meeting of the Altar Guild of the City Mission, Church House at 3 P. M.**January 13. Thursday**

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section at the home of the Rev. George L. Richardson, 3914 Locust Street.

January 14. Friday

Brotherhood of St. Andrew. General Conference of Brotherhood men at the Church of the Saviour, Thirty-eighth and Chestnut Streets, Philadelphia.

January 17. Monday

Regular monthly meeting of the Foreign Branch of the Woman's Auxiliary at the Church House at 10.00 A. M.; when Miss S. E. Hapwood, working in Auking, China, will make the address. The Rev. S. H. Littell will not speak to the Auxiliary until April.

January 18. Tuesday

The regular meeting of the Convocation of Germantown will be held at St. Mark's Church, Frankford, Celebration of the Holy Communion at 11.00 A. M.

January 20. ThursdayDiocesan Educational Day. Opening services at 9.00 A. M. Classes and Conferences throughout the day. Leaders: The Bishop, the Rev. Harvey Officer, O.H.C.; the Rev. Llewellyn N. Caley, Mrs. Henry A. Pilsbry, Miss Hubbard, Miss Gertrude Ely, and others.
Meeting of the Board of Managers of the Bishop White Prayer Book Society at the Church House at 4.30 P. M.**January 27. Thursday**

The all-day missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in St. Stephen's Church, Tenth Street above Chestnut, beginning at 10.30 A. M.

January 31. Monday

The regular monthly meeting of the Indians' Hope Association will be held in the Church House at 11.00 A. M.

EDUCATIONAL NOTES

Diocesan Educational Day, Thursday,
January 20th, Church House

The attendance of over 300 on Educational Day, 1915, encourages us to believe it is of real value to the diocese and to count on co-operation.

The observance of the day for 1916 will begin with a celebration of the Holy Communion at 9 o'clock, the Bishop being the Celebrant. This to be followed by Mission Study Classes both Senior and Junior.

A costume representation of the Year's Course—The Church's Mission to the Nation, given by some members of the Normal Classes.

Noon Intercessions, an instruction by the Bishop on "The Church in the Nation."

At 2 P. M. Conferences, on Woman's Auxiliary, Junior Auxiliary, and Missions in the Sunday-school, the latter led by the Rev. Llewellyn N. Caley.

The hour from three to four, the Rev. Harvey Officer, O.H.C.

The clergy of the diocese are urgently requested to announce this programme to their congregations, that it may be truly a Diocesan Day. We do solicit representatives from every parish and mission. All Sunday-school teachers are especially invited.

The Epiphany Normal Classes will open at the Church House, Tuesday afternoon, January 4th, at 2.30 P. M., and Wednesday morning, January 5th, at 10.15 o'clock. Subject: "The Church's Mission to the Nation." Leader, Mrs. Pilsbry. Course, eight lessons.

The diocesan educational secretary, in recognition of the vital value of the Church Conference held in Cambridge, and with the purpose of extending the knowledge of and interest in this summer conference, proposes to form a Cambridge Conference Mission Study Class. This plan has the hearty support and approval of the Bishop of the Diocese.

The organization meeting will be held at Miss Cole's 2111 Walnut Street, Monday, January 17th, at 2.30 o'clock.

The presence and co-operation of all who have attended the Cambridge Conferences is asked. It is expected the Bishop, Miss Coles and others will speak.

Mrs. Arthur Van Harlingen will be leader of the classes. Registration will be made at this time. To the young girls

of the diocese the most urgent and loving invitation is extended to give this little time to study the Church to whom they belong, the Country in which they are citizens.

ADELINE AVERY PILSBRY.

CHRISTIANIZING CHINA

Miss Wood of Boone University Library at Wuchang, China, wrote some time ago: "I know without asking that The Church Periodical Club of the Diocese of Pennsylvania will help in feeding the minds of young China.

"Some of the food we want is very strong food, for our college and divinity students and of the Boone faculty as well.

"Some of the English publications are very hard for us to get and most Periodical Clubs would not have such publications sent in, but I believe the Diocese of Pennsylvania (which as you have heard over and over again is an exceptional diocese) would supply part of them if not all.

"You would be surprised to see how eager our more advanced students are for such articles as can be found in the *Contemporary*, etc. It is a most encouraging sign.

"A magazine on architecture will be a most useful one out here.

"I know your calls are numerous and you must be bewildered at times."

The domestic claim is equally urgent.

The reading room is such an invaluable adjunct to the Mission as an antidote, a remedy and a tonic in the community, that the Church Periodical Club is always glad to provide it whenever possible. The requests for it are frequent, but alas! the granting can be but occasional.

However, four are now to be sent out to North Carolina, South Carolina, Iowa and Wyoming, respectively.

These contain approximately 100 religious books, 100 childrens', 100 history and biography and 200 fiction. It is in reading the latter that persons come to wish other literature, as seen in this letter:

"The C. P. C. has done a wonderful work here and has elevated the minds of the people so they read better literature."

This is a regenerated place by means of reading matter. In the front of each volume is pasted this label (some-time it is hoped to have a book-plate):

THE GIFT OF
THE CHURCH PERIODICAL CLUB
DIOCESE OF PENNSYLVANIA
1916.

To

The books were sent in answer to the appeal in the different parishes, but as many came with no name, the librarians were debarred from thanking the donors individually, so this must be the acknowledgment to them collectively.

The power of a magazine or book to educate is recognized, but the power to elevate the religious life of a neighborhood is just as surely known by those privileged to help in the work of the C. P. C.

There is sore need of offers to send the following magazines, after the current number is read.

Who will do it?

Untold good can be done in this way.

There are waiting recipients for *Atlantic Monthly*, *American Boy*, *American Catholic*, *American Sunday School Magazine*, *Ainslie's*, *American Journal of Nursing*, *Bird Lore*, *Churchman*, *Dumb Animals*, *Farm Journal*, *Harper's*, *Holy Cross*, *McClure's*, *Punch*, *Southern Churchman*, *St. Nicholas*, *Strand*, *Spirit of Missions*, *Saturday Evening Post*, *Survey*, *Young Churchman*. Several copies of *Living Church* and *Scribner's Homiletic Review* and *Commonwealth*.

Just before leaving for the West, Bishop Garland sent us the following item of news:

In July last ground was broken at Eddystone for a parish building for the recently organized mission there, the gift of an anonymous donor through the Rev. George C. Carter, rector of the Church of the Redeemer, Bryn Mawr. This parish house is now practically completed. Within the past few days Mr. Carter announces the gift of a rectory to be built of stone and in a style to correspond with the parish house. Plans are being drawn by George Nattress' Sons and it is expected that the contract will shortly be awarded. To which item Bishop Garland adds the comment, "The above is a choice piece of news. We don't often have the gift of a rectory to record."

Mrs. Hughson, of Morganton, N. C., will be in Philadelphia during January and February and will be glad to address Woman's Auxiliaries.

PAROCHIAL SOCIAL SERVICE COMMITTEES

"There is general agreement that in the increasing religious consciousness in our country today the greater emphasis is being placed upon social service. More dioceses have organized social service commissions and a larger number of parishes in these are co-operating. At this moment forty-six parochial social service committees are directly associated with your diocesan commission." This paragraph is quoted from the annual report of 1915 of the Social Service Commission of the Diocese of New York.

We believe that in the last sentence of this quotation is seen the next logical step in the movement towards social and community betterment, so far as the Church is concerned. First came the Joint Commission on Social Service, and this body when constituted set itself to the work of organizing diocesan social service commissions of which there are now about eighty. With the advent of the provincial system provincial commissions have sprung into being as a sort of mediating body between the two above named, though they seem rapidly to be carving out a place for themselves that will without doubt prove to be indispensable.

Now all this machinery has its work to do. There is no evil in machinery. For a machine is only an instrument that transmits force or directs its application. It is a necessary medium. The concern should be with the transmitter who guides the machine and with the finished product which it is desired to turn out. Or let us use another simile. The above-named bodies are the directing and supplying bodies behind the firing line—absolutely essential to the soldiers in the trenches. But the front—so far as social service work is concerned—consists of organized parochial activity, battling directly with the forces of Sin, Satan and Death. Of course this has been the age-long view of the Church. The evils are the same—appearing only in different forms in different centuries. Social service is a point of view as to how these evils may best be assailed in our day and generation. It is a surveying of the field to be coped with and the planning of a campaign that will accomplish its object, trusting in the aid of the Holy Spirit as a force which makes for Righteousness and Justice.

There are a thousand ways in which sin makes itself felt. There are the spiritual evils of avarice, pride, lust and covetousness, which deaden men's souls and blunt their sensibility to God, and their relations to their fellow men. Against these and cognate evils rife in every age the Church brings to bear the Gospel of Christ. But these spiritual sins have their reflex in and on society. Out of them have grown intemperance, crime, saloons, dance halls, prostitution, and such like. Further, these sins produce bad material conditions, such as economic injustice, child labor, low wages, bad housing and living conditions, and many others. Now the work of the Church is to attack the spiritual sins which lie at the source. The work of social service is to attack the results of such sins in society—for these results above named have all the perniciousness of sin in that they also attack the innocent and drag them along to the pit of destruction. For example, the Church attacks the sin of avarice which lets the landlord keep his property in a bad condition. She must attack also the spiritual failures of the family which permit them to remain under such conditions, and at the same time she must attack the other causes which make for this condition, *and also she must attack the bad condition of housing itself as an evil*, for this factor, the result of a varied number of spiritual sins has now become a source of evil itself and contributed its quota of such to society, polluting the whole rising generation of children to say nothing else.

Now it has happened that oftentimes the enthusiasm which has taken hold of those who have come to perceive the last-named fact—that bad conditions carry evil in their train and are the cause of much more—has often led them in their attempts to blot out these to overlook or minimize the spiritual evils which are the first cause. And sometimes it has happened that Churchmen have feared social service as a case of "the tail wagging the dog." But this of course is not so. Social service always puts the spiritual sins first. It has never thought that *all* you had to do was to clean up a community and, presto! the Kingdom of God would be at hand! But it knows perfectly well, on the other hand, that if you are going to bring about the Kingdom of God, that the aid of the method of social service is an absolute necessity.

But let us return to our starting point. The Diocese of New York has now forty-six parish social service committees. A splendid showing. For the parish social service committee is, as we have said, the next step, it is the *sine qua non* of social service work. For a parish committee must do the actual work of getting rid of the bad conditions that obtain in a parish. It is not to do the work of the clergy, it is to do its own work under their guidance and direction; its own work is *layman's work par excellence*. It is their part in the parish activity against evil. As Bishop Guerry says in the report of the Social Service Commission of the Province of Sewanee, "We recommend that social service committees be appointed in all parishes as being the best means of enlisting the individual layman in the practical work of social service."

And so, in order that this diocese of ours may not lag behind others in any good work, your commission, at its meeting on November 22d, passed the following resolution: "Resolved, that all the parishes of the diocese be requested to form parish social service committees to carry on their social work within their own borders." The commission now stands ready to aid in any way any parish that may desire to take up this subject. A speaker will be sent, either clerical or lay, depending on the nature of the gathering, to present the work of social service and the work of a parish committee. We desire to aid. We are your commission and our purpose is to serve.

(Signed) E. S. L.

In the December issue of THE CHURCH NEWS an advance notice was given of a letter to be sent to the clergy of the diocese regarding the Child Labor Law of 1914—and especially in relation to that section of the new law which deals with the subject of continuation schools. There are a multitude of educational institutions in or about our great city, offering courses that will fit ambitious boys and girls for greater efficiency in their work and equip them for improved and even advanced positions. The Social Service Commission believes that there is now a great opportunity before the clergy, and all others interested in education, to direct attention, even perhaps after the period of employment has commenced, to the tendency today

towards vocational training, and of the schools where such can be obtained.

Therefore, that definite knowledge might be before those interested, the commission has made an investigation of school facilities of the above outlined nature, and have mailed to the clergy of the city the following:

1. A copy of "The Pennsylvania Child Labor Act and Continuation Schools."

2. Circulars of the Public Evening Schools (The William Penn, Northeast, West Philadelphia, Central, Public, and Board of Public Education Evening High Schools) showing the courses which are offered by the Board of Public Education. There is no charge for tuition at any of these schools, although there may be a small charge for text-books or materials used.

3. Courses of instruction offered by the various branches of the Young Men's Christian Association of the city.

4. Courses of instruction offered in the various branches of the Young Women's Christian Association of the city.

5. The night courses of the Pennsylvania Museum and School of Industrial Art at Broad and Pine Streets, which are unique in the facilities offered for textile workers.

6. Circulars of the night courses offered by the University of Pennsylvania.

In addition to the institutions mentioned above, the Public Education Association has just published "A Survey of Opportunities for Vocational Education in or near Philadelphia," by Jane R. Harper, which can be obtained, costing twenty-five cents, from the Association, 1015 Witherspoon Building. This survey is a composite catalog of 180 institutions in and about Philadelphia, and would be a valuable reference book for every parish library.

The commission take this opportunity of reiterating its desire of helping the clergy in every way in its power, and it feels that there is a real need for just such information that has been outlined.

If any of the clergy have failed to receive this information, or if there are any others who would desire it, the Secretary of the Commission would be most glad to accede to their request.

The second annual Quiet Day and Conference for Social Workers was held in old St. Paul's Church, Philadelphia, under the auspices of the City Mission and of the Diocesan Social Service Com-

mission. This Quiet Day is slowly becoming a feature in the life of the social work of the city, stressing, as it does, the need of the spiritual side in all work for the betterment of society.

Bishop McCormick of Western Michigan was the conductor and presided at the conference. The morning session was given over to the devotional side, commencing with a celebration of the Holy Communion at nine o'clock. At ten-thirty the Bishop made two most helpful addresses, the first on "The Numbering," taking the census of David as an example and drawing from it the warning that too much confidence must not be placed in a mere show of statistics, that there is danger in relying merely in numbers, and their frequent use too often to make a showing against some other organization in bidding for public support. The second address was on "The Saving Remnant," with the text from the seventh chapter of Judges. It was shown that in reality the main work is always done by a few, but the Bishop warned against pride in those few, urging them to aim to procure as many helpers as possible.

At noon Intercessions were offered by the Bishop of Pennsylvania. At two o'clock there were one hundred and ten present for a conference on "The Church's Need of the Social Worker and the Social Worker's Need of the Church." Addresses were made by Mr. R. M. Little of the Society for Organizing Charity, the Rev. W. Arthur Warner of the Home Missionary Society, the Rev. W. A. Nicholls, Prison Chaplain on Blackwell's Island, N. Y.; the Rev. H. C. McHenry of the City Mission, and the Rev. Dr. L. C. Washburn, rector of Christ Church. What was perhaps the keynote of the conference was struck by Mr. Edward Solenberger of the Children's Aid Society. He urged the abandonment of the method of registering cases as "worthy" or "unworthy," and stated that the emphasis should be placed on aiding the "unworthy" in order to make them worthy. This being the greatest problem now confronting organized charity, and one which it ought to bend its energies towards solving, as the unworthy needed help much more than the worthy. At three-thirty came the closing devotional service with an eloquent address by Bishop McCormick on "Discouragement and its Cure." So successful was this Quiet Day that arrangements are being made for another in Lent.

GIRLS' FRIENDLY SOCIETY

A card giving notice of the following diocesan meetings has been sent to all working associates in the diocese:

January, 19, 2.30 P. M.—Candidate Department Conference. St. Stephen's Parish House.

January 27, 2.30 P. M.—January Council Meeting. Holy Trinity Parish House.

February 9, 3 P. M.—Social Service Conference. Place to be announced.

January 30, 8 P. M.—Missionary Service for Members and Associates. St. Peter's Church. (This date may be changed to February 6.)

April 13, 3 P. M.—April Council Meeting. 7.30 P. M.—Conference of Associates Holy Trinity Parish House.

May 6, 3 P. M.—Candidates' Annual Service. St. Jude and the Nativity.

May 11, 7.45 P. M.—Annual Service for Members and Associates. Holy Trinity Church.

May 20, 4 P. M.—Literature Department Entertainment. Place to be announced.

A Quiet Day will be held in Lent, of which further announcement will be made.

Four more successful Neighborhood Conferences have been held, each one having a little larger attendance than last year, showing the increasing popularity of these meetings. At these conferences each branch in the district gives a short report of its work during the year past, these reports followed by an address by a special speaker. At the Germantown Conference, held at St. Paul's, Chestnut Hill, Mr. Charles Buery spoke on "The Girls of the Orient." At the Northern Conference, held at the Church of the Good Shepherd, Kensington, Prof. Harshberger of the University talked on "Flowers." At the West Philadelphia Conference, held at the Church of the Redemption, Madam Barakat spoke on "Ruth and her devotion." At the Schuylkill Valley Conference, held at All Saints' Church, Norristown, Miss Nutter told of "Reform School Work."

The Conference of the Southern District will be held early in January.

The Annual Dinner of the Church Club of Philadelphia will be held on January 3, 1916. Bishop Anderson of Chicago, will be the chief speaker. Other details, including the place, will be announced later.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

Although seventeen years of service in one church is an excellent record for a man, we have in Philadelphia another organist who on December 27th completed his twenty-fifth year in charge of the music in one parish, and he is also a young man, being only slightly on the shady side of forty. We refer to Mr. George Alex. A. West, Organist and Choirmaster of St. Luke's Church, Germantown, a place long famous for the excellence of its musical services. Mr. West is a thoroughly equipped musician, and too much cannot be said regarding his influence on the church services around Philadelphia through his many pupils, all of whom love and revere him, and the height of whose ambition is to be able to play the service and train a choir "as well as Mr. West." We congratulate him upon the completion of a quarter of a century at St. Luke's, and hope that they may be fortunate enough to retain him for another twenty-five years.

The American Guild of Organists' service in the Second Presbyterian Church on December 14th, under the direction of Harry Alexander Matthews, was largely attended and was a great success musically. The playing of Edwin Arthur Kraft, of Trinity Cathedral, Cleveland, was superb, exceedingly brilliant, and a wonderful display of the technic possible with a modern electric organ. However, to those of us who believe that the organ can convey a distinct spiritual message to the people, it was a source of much disappointment that his programme of five numbers consisted entirely of what are commonly called "show pieces." We realize that a certain number of sparkling compositions are necessary on any programme in order to avoid monotony and tire, but it is most unfortunate

that there was not one organ piece of a churchly character at a service of a Guild whose aim is "to present the highest worship music."

The next public service of the Guild will be held in the Church of the Atonement, Forty-seventh Street and Kingessing Avenue, on Tuesday evening, February 1st, under the direction of Miss May Porter, and will be sung by a choir of fifty female voices. There are many opinions as to the relative merits of male choirs and mixed choirs, some contending that boys and men constitute the really ecclesiastical choir and are best fitted to imbue church music with the proper spirit, while others say that men and women, by reason of all being mature, can render the music more intelligently and therefore more devotionally. We do not recall having heard any expression of opinion as to a choir composed entirely of women, and will for that reason tell why we think this service on February 1st will be of unusual interest and benefit.

Most of the music rendered on this occasion was composed originally to be used by choirs made up exclusively of boys in schools or parishes where it was difficult or impossible to get a sufficient number of men to form a well-balanced choir; and, as constant unison singing by trebles (or any other voice, for that matter) is most monotonous and uninteresting, it was decided to have the boys sing the services in two or three parts. The results produced by boy choirs of this kind were so successful that a great deal of music has been written especially adapted to them, and there now exists quite a wealth of material for their use.

It seems to be increasingly difficult for some of the smaller parishes to interest

the young men of the church sufficiently in choir work to make them willing to attend services and rehearsals regularly, especially when they are not paid, and it is to the rectors and vestrymen of such parishes that this service in the Church of the Atonement should prove of the greatest interest. They will be given an opportunity to hear what beautiful work can be done by sopranos and altos alone, and it may possibly enable them to evolve some satisfactory plan for musical work in their own churches at services when it is impossible to secure the attendance of men.

The Bishop Suffragan and Mrs. Garland are now settled in Faywood Springs, New Mexico, which for a time will be their abiding place. Letters received from them about the middle of December speak of the accommodations "as a bit primitive, but the climate and the waters excellent." Bishop Garland also writes, "I am gaining in weight and already feel much better."

The Rev. William Hicks of Cumberland, Md., has been elected Provincial Secretary of the Province of Washington in succession to the Rev. Dr. Bratenahl, who has resigned to become dean of the Cathedral at Washington.

The Reading Circles for clergy in this diocese, met Monday, December 13th, with the younger clergy as arranged by Bishop Rhinelander. The subject, "Christian Ethics as applied to Pastoral Care," was presented for discussion by the Rev. R. B. Green. The attendance was encouraging. The proposal to disband and to discontinue the work occasioned much interest and the decision was to continue, and to enlarge the membership. A committee of three was appointed to select a book and subject for study to be presented at the next meeting, which will be on Monday, February 14th, at 2.30, at Bishop Rhinelander's residence. Not enrolled members alone, but any of the clergy who will attend will be welcome. The subject appointed is "The Sacraments and Services of the Church." The books are Bishop Gore on "The Church and the Ministry," and Duchene's "Origin of Christian Worship." Members are requested to study chapter 9 of the latter book and to briefly give results of the study at the meeting in February.

At the last Clerical Round Table Luncheon, on motion of Dean Taitt, resolutions expressive of the clergy's pleasure at the news of the improvement in his condition and anticipation of his return in the spring with health regained, were passed by a rising vote and have been forwarded to Bishop Garland.

Ralph Kinder announces his Seventeenth Annual Series of four organ recitals to be played in the Church of the Holy Trinity, Rittenhouse Square, at 3.45 p. m. on Saturdays, January 8th, 15th, 22d and 29th. The assisting artists, in the order named, will be Mr. John Owens, tenor; Mr. A. E. I. Jackson, bass; Mrs. Emily Stokes Hagar, soprano and Master Gurney Mattox, violinist. These recitals have become as much a part of the musical life of Philadelphia as the concerts of our Symphony Orchestra, and the throngs entering and leaving Holy Trinity on the days Mr. Kinder plays makes one think of a night at the Academy of Music when a popular soloist is to appear. This appreciation is well merited, as Mr. Kinder, though still a young man, is a thorough artist, deeply imbued with a love for the good and true in church organ music, with an intensely individual style of playing, and his interpretation of the numbers on his programs always give great pleasure to the large audiences assembled to hear him.

Beginning with Monday, January 10th, there is to be given on successive Mondays in Holy Trinity Parish House, 217 South Twentieth Street, a series of six free lectures on "The Bible and Modern Criticism," by the Rev. Stuart L. Tyson, M.A. This is an announcement of exceptional interest. All who have heard Mr. Tyson understand and appreciate his gifts as a speaker and a scholar. In this subject he is peculiarly at home. Similar courses have been delivered by him in New York City and elsewhere with notable audiences in attendance. The clergy will profit by hearing these lectures themselves and by inducing as many of their people who can to attend also. The hour for the lectures is placed at 3 p. m.

It is authoritatively announced that the Rev. R. J. Campbell, longtime pastor of the City Temple, London, perhaps the most widely known of English non-conformists, a scholarly and eloquent preacher, has been received into the

Church of England, ordained, and is now associated at the Cathedral at Birmingham with his friend of many years the bishop of that diocese.

The Rev. L. B. Ridgely of Wuchang, China, is announced as the preacher at St. Timothy's Church, Roxborough, on Sunday evening, January 23d, the eve of the Patronal Day of the parish. Mr. Ridgely, prior to his offering himself for the foreign field was rector of St. Stephen's, Wissahickon.

The annual meeting of the corporators of the Church Training and Deaconess House drew to its chapel on November 23d a large and enthusiastic company of friends and well-wishers, who listened with interest to the gratifying work which is being done here under the supervision of Deaconess Carter. Bishop Rhinelander presided and made almost forceful address upon the important place such an institution plays in properly training young women for effective church work, particularly in the missionary field. Rev. Dr. J. de Wolf Perry, the vice-president and warden, also made an address and afterwards a pleasant hour was spent socially and in inspecting the house.

In its report of the meeting of the Synod of the Province of Washington, recently held in Richmond, the *Southern Churchman* has this to say: "If, as we have every right to suppose, the synods of all the eight provinces of the Church were, or shall be, in spirit, purpose and efficiency, like that of the Province of Washington which met last week in the city of Richmond, the provincial system has already justified itself."

The Joint Boards of the Philadelphia Divinity School have confirmed the appointment for the present year of the Rev. George William Douglass, D.D., Honorable Canon of the Cathedral of St. John the Divine, New York City, as "Special Lecturer in Canon Law and Church Polity." During the second term he will deliver lectures on "Ecclesiastical Polity and Some Problems of Reunion." Dr. Douglass is a scholar and author of repute and in this particular field is a recognized authority.

Sunday, November 21st, the Rev. A. J. Arkin completed fourteen years of service as Missionary of St. George's, Port Richmond, and an overflowing congregation filled the church that evening to testify their appreciation and love

for their pastor and his most effective service. There was also to mark the happy occasion a surprise reception the following night in the parish house where evident tokens were presented of the high regard Mr. Arkin holds in the hearts of his people.

A handsome addition to the endowment of St. Stephen's Church, Philadelphia, has been received in the gift of \$10,000 from the estate of the late James R. Magee. The son of a former vestryman, baptized at its font and bound to the Church by many ties, Mr. Magee was always ready during his lifetime to aid in adorning, and conserving the edifice which contained many of his family memorials, and had been the spiritual home of his kindred for many years. This noble gift is his loyal and generous provision for the old Church after his death. It is a family custom with the Magees to make provision in this way, that the Church of their affection and care should be adequately supported when they shall be gone.

The Rev. George L. Richardson, chairman of the Committee of the West Philadelphia Convocational Bazaar, has published an itemized report of the bazaar held early in November and which is annually the happy way in which this particular convocation manifests mutual helpfulness. The gross receipts amounted to \$928.74; the expenses were only \$16.22; the net profits therefore were \$912.52. The beneficiary this year is St. George's Church, West End, Sixty-first Street and Hazel Avenue, whose rector, the Rev. G. La Pla Smith, writes most enthusiastically and gratefully in the December issue of his parish paper appreciative of this assistance.

On the second Sunday morning in November a beautiful window in the north transept of Calvary Church, Germantown, was unveiled and dedicated by the rector, an appropriate sermon being preached by Rev. J. de Wolf Perry, D.D. The window is a memorial of the late Mrs. George L. Harrison and is the gift of her children.

In the *Messenger*, the parish magazine of St. Michael's Church, Germantown, Mr. James E. Corneal, the local choir-master, is printing month by month a series of articles on "Church Music." They are well written and should aid the congregation in appreciation of music in the Church service.

The second of the special services for members of the University of Pennsylvania identified with our Church was held in St. Mary's, West Philadelphia, Locust above Thirty-ninth Streets, on the Fourth Sunday in Advent, the preacher being the Bishop of New Jersey. There was a most gratifying attendance. It is announced that Dr. Stearly, Bishop Suffragan of Newark, will preach at the third of these University services which is appointed for Sunday, February 6th.

Rev. Dr. Mitman, as editor of the *American Sunday School Magazine*, will be pleased to receive items of more than local interest concerning any phase of Sunday-school work for publication. Address Rev. S. U. Mitman, Ph.D., Delaware Avenue, South Bethlehem. Under his management this magazine has taken on a new lease of life, is thoroughly alive and "up to date," in fact, is become practically indispensable to the Sunday-school worker.

The Rev. F. W. Tomkins, D.D., was the guest of honor at a reception tendered him by Mr. A. J. Drexel Biddle at his residence in Philadelphia on December 14th, which was attended by over two hundred of the clergy and laymen particularly interested in organized Bible classes for men.

The latest news from Lieutenant A. Gordon Mitchell, organist of St. Martin-in-the-Fields, reports him stationed at Malta, in the West Yorkshire Regiment, and detailed to take charge of the military police and hospital guards of St. George's Hospital. He has recently recovered from an illness and has volunteered again for the front. While at Malta he played at several concerts and is planning a series of organ recitals in the Cathedral for the convalescents.

Elaborate exercises marked the presentation of a Bible and American flag by various patriotic orders to the recently opened Germantown High School on November 14th. A pleasing feature of the occasion was the singing by the girls of the school of "Hail to the Flag," composed for the celebration by the Rev. Charles H. Arndt, rector of Christ Church, Germantown.

It is always gratifying to the compiler to know that this department is read. The knowledge comes to us in various ways; sometimes (not too often to turn our head) in praise; but if we make a

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mistake, then—but we draw the veil. In the November issue we gave credit to the Brotherhood of St. Andrew at St. Paul's, Overbrook, for supporting at Alexandria men who are preparing for Holy Orders. This was an error of ours. Such support is being given by the parish generally.

At Emmanuel Church, Quakertown (Rev. John M. Chattin, minister-in-charge), a branch of the Woman's Auxiliary has been started which is doing excellent work. There is at present a membership of twenty-five, with Mrs. Howard Ozias as president. A series of missionary teas at the home of the missionary has been arranged to be held on the second Thursday of each month from December to April. At the Sunday services a cornet, to supplement the entirely inadequate organ, is used. Friends in St. Clement's, Philadelphia, are taking special interest in the growing work at Quakertown and substantially helping it.

The location of All Saints' Church, on Montgomery Avenue, Wynnewood, is not going to prevent the congregation from strenuous efforts to draw new members. The church is a little out of the way, being a considerable distance from the railroad, but it is the only Protestant Episcopal Church near Wynnewood and Narberth. Consequently the congregation has arranged for a free motor hack each Sunday. It will leave Narberth station at 10:40 o'clock A. M. and carry worshipers to the Wynnewood church, taking them back after the service.

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The first (for this season) of the Clerical Luncheons and Round Table Conferences was held Monday, December 6th, in the Church Club rooms of the Church House at one o'clock in the afternoon. It was probably the largest attended of any since the experiment was made a couple of years ago to make these a regular feature of clerical life in the diocese. This occasion was notable from the fact that pretty nearly all the missionaries from outside the diocese were present as guests. Bishop Rhinelanders presided and made some announcements of interest to the diocese and then in a very happy way introduced the Bishop of Western Michigan (Dr. McCormick) who gave an eloquent and inspiring address on "Leadership and the Responsibility of our Church thereto." Bishop Van Buren spoke briefly and the Rev. Dr. Freeman told of his impressions and hopes as Secretary of the Joint Commission on "the Nation-wide Preaching Mission." Places were provided at the luncheon for 120.

The Patronal Festival of All Saints', Norristown, the Rev. Edw. R. Noble, rector, was especially marked this year by the dedication of the new organ, litany desk, chancel rail, pulpit, lectern and altar rail. The prayers of dedication were said by the Rev. Henry R. Gummey, D.D., rector of St. James', Downingtown, who also was celebrant and preacher. In the evening Bishop Van Buren preached and confirmed a class. The new furnishings add greatly to the attractiveness of the church and the organ makes possible a marked improvement in the musical portions of the service.

Because of the demands upon his time due to the claims of the "Stone Men's Fellowship," of which he is the head, the Rev. Henry C. Stone has tendered his resignation as vicar of Holy Trinity Chapel, to become effective as near January 1st as possible.

A programme of exceptional interest was provided for the annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew the afternoon and evening of November 30th. The place of meeting was the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, and despite the various services elsewhere in connection with the Nation-wide Preaching Mission the attendance was very large. At Evensong the Bishop of the diocese

preached a practical and pointed sermon from Genesis 43:5. At a brief business session which followed the service the following were chosen as officers for the ensuing year: Chaplain, Rev. A. R. Berkley; president, Dr. John R. Wilkinson, Jr.; vice-president, W. M. Kalmey; treasurer, Alex. F. Williamson. In the Junior department: President, George H. Streaker; vice-president, Clarence H. Brightly; secretary, Edmund Hauff. After supper and a social hour there was an Advent Mission Service in the church at which the Rev. Drs. Mockridge and Washburn were the speakers. The removal of the headquarters of the Brotherhood to Philadelphia has put new life into our local assembly (far from moribund previously) and a vigorous campaign to push the work among men and boys is planned for the coming winter.

The new rectory of the Church of the Resurrection, Broad and Tioga Streets, is completed and occupied by the rector and his family. An informal reception on the evening of December 8th afforded a large number of the parishioners and friends an opportunity to inspect and see how modern, spacious and splendidly equipped it is. The hope is that before long it will be possible to enlarge and reconstruct the parish house (on the space occupied by the former rectory) to provide much-needed space for the growing work of this large and energetic parish. When completed the Resurrection parish will have one of the notable group of buildings in our diocese.

During November the Church of Our Saviour, Jenkintown, made a thorough "Every Member Canvass," with most gratifying results. Subscriptions both for parochial expenses and for missions show a notable increase.

The Fourth Annual Supper of the men of the parish was held on Friday evening, November 12th, in the parish house of St. Martin-in-the-Fields, Chestnut Hill, and was attended by about 110 men of the parish. The room was beautifully decorated with flowers through the courtesy of Mrs. Samuel F. Houston, to whom a special vote of thanks was sent. The caterer was O. B. Rotzell, of Germantown, who repeated his success of the previous season.

Harvey L. Elkins, Esq., served as chairman, and first called upon Mr. LeRoy, who asked the co-operation of

the men in the Preaching Mission to be held at St. Martin's from December 11th to 18th. The next speaker was the Rev. Hudson Stuck, Archdeacon of Alaska, who came over from New York especially to attend the supper, and who gave a most vivid account of social conditions in Alaska and of the work which the Church was zealously performing under exceedingly difficult circumstances.

The church girls at Beechwood School, Jenkintown, were entertained at a tea in All Hallows' rectory, Wyncote, by the rector and Mrs. Sanderson, on the afternoon of Thursday, November 11th.

The annual dinner of the Men's Club of the Church of the Incarnation, Philadelphia, Rev. Norman V. P. Levis, rector, was given on Thursday evening, November 11th, with a most gratifying turn-out. The affair was from every point of view a signal success. The speakers of the evening were Bishop Kinsolving of Brazil, Rev. Dr. Grammer and Mr. H. Wellington Wood.

Hon. E. A. Anderson spoke for the men of the parish and discussed the neighborhood.

The third speaker on the programme was Hubert Carleton, general secretary of the Brotherhood of St. Andrew, who explained the work which the Brotherhood was conducting among boys and made a strong appeal for giving boys real work in the Church. The Rev. Charles E. Eder spoke on behalf of the Junior Chapter of the Brotherhood.

Through its receipt of the proceeds of the West Philadelphia Convocational Bazaar (over \$900), the parish house of St. George's, West End, is free from debt and a balance remains towards building the needed balcony. Since then rector and people have been greatly cheered by an anonymous gift of \$600, which makes this latter project an accomplishment for the near future.

Bishop Van Buren gave an "Author's Reading" of his missionary play, "The Pagans," in the parish house of the Church of the Saviour, West Philadelphia, on the evening of Tuesday, December 14th. The play, which is excellent reading and teaches most effectively the missionary lesson, was printed in the *Living Church* for October 16, 1915. It is hoped that a public presentation in costume may be given during the winter.

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Editor of *The Church News*:

At the December meeting of the Church Club, in an address on "The Missionary System of the Church," a statement was made to the effect that a report on the financial management of the Board of Missions prepared by Price, Waterhouse & Co., the well-known accountants, had been suppressed.

This seemed to me so unbelievable that I made some inquiry as to its accuracy, with the following result: After consideration and study by the officers of the Board, the report was put into type and a copy sent to each member of the Board. It was then called to the attention of the Board at its meeting on October 26th, and as it was thought that the report was too long and complicated to be usefully published, it was referred to a committee consisting of Messrs. John S. Newbold, Stephen Baker and R. C. Pruyn, who were asked to confer with the accountants and obtain a report better suited for publication. The report of this committee was submitted at the December meeting of the Board, and the result will appear in the January issue of the *Spirit of Missions*.

I think this statement is a complete refutation of the allegation referred to, and which ought not to have been made.

R. FRANCIS WOOD.

A very helpful period of preparation for the Nation-wide Preaching Mission was the Quiet Day for conference and devotion conducted by Bishop Rhineland at the Church of St. Martin-in-the-Field, Philadelphia, on the Friday before Advent Sunday. Those in attendance were for the most part the clergy who were to conduct missions in various parishes. Accommodations were provided in the building of the Chestnut Hill Academy. The gathering was so helpful and the place itself so admirably adapted to this purpose that the Bishop has been asked to make such a Quiet Day an annual event for the diocese.

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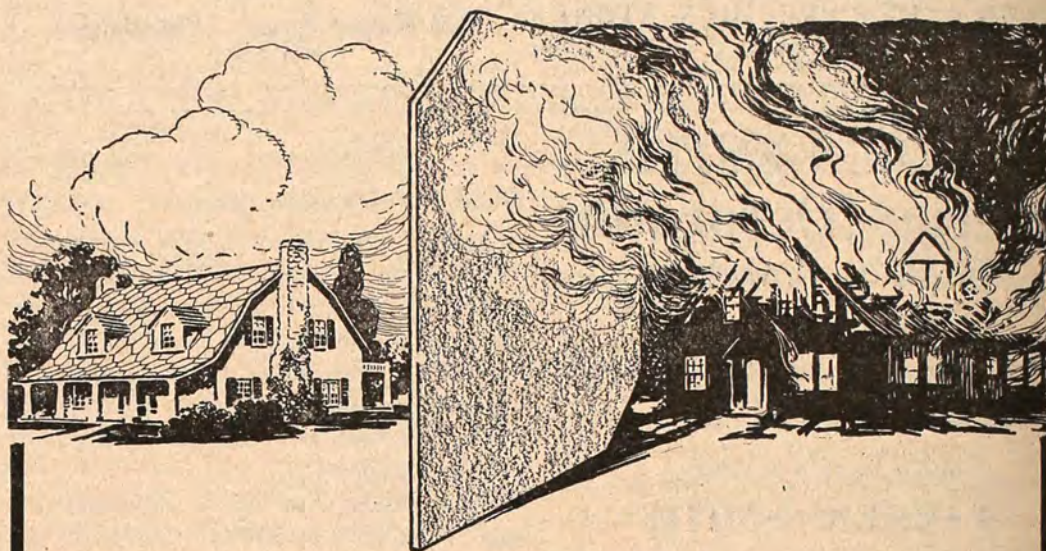
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The Rev. J. Ogle Warfield, assistant at St. Peter's Church, Germantown, has accepted an appointment as vicar of Holy Trinity Chapel, Philadelphia, and entered upon his new duties January 1st.

Prior to his returning to the diocese and taking up active work in Chester County, the Rev. Jules Prevost, M.D., was for fifteen years a member of the Alaska Mission Staff, where he did most effective work along the Yukon River, especially among the various tribes of Indians. In 1907 he prepared in the native dialect a selection from our Church Hymnal of some thirty-six hymns. This was largely used and at the time received the highest commendations from authorities on its correctness and usefulness. A second edition has been called for and has been published with the addition of the Church Catechism in the vernacular. In the preface Bishop Rowe gives the little book the highest praise, and commendation from him is praise indeed. What more could an author want?

The Rev. Dr. Hodge, the rector of the Church of the Ascension, has given permission for the use of a room in the parish house two afternoons in each week for a couple of hours for a school for Armenian children for the purposes of religious instruction. A similar school has been started in West Philadelphia and another in Kensington. As these people have no church of their own in this city, the privilege thus afforded by the hospitality of our parishes is greatly appreciated.

Saturday, November 13th, the Girls' Friendly Society of the Church of the Redemption was the host for the third annual Neighborhood Conference of the West Philadelphia district. Supper was served to about 150 members and probationers and the occasion was graced with the presence of several members of the Diocesan Council. During the evening addresses were made by the vice-president, Mrs. McDaniel, Miss Wilson, Miss Mary Neilson, provincial vice-president, and Madame Barakat, the latter a Palestinian whose personal knowledge of Oriental life made her address on "Ruth and her Devotions" peculiarly interesting. The branches represented at the meeting were St. Andrew's, St. Barnabas', St. James' (Hestonville), Mediator, Holy Comforter, St. Mary's, St. John's, Grace, Epiphany and Redemption.



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The dedication festival at Grace Church, Mt. Airy, was observed on All Saints' and continuing through the octave. The programme of the week covered every interest in the parish, the various daily events combining worship, work and social intercourse. Each of the many organizations had a part in one or another of the week's activities. A pleasant feature was the gathering of the Church School on Saturday afternoon in the church-yard, when a historic elm was planted. It is a shoot of the ancient elm which stands near the monument of the three martyrs in Oxford, England. The festival closed on the Sunday of the octave with a visitation of the Bishop. Other distinguished guests during the week were Bishop Lloyd, the Bishop of Idaho, Dr. Funsten, and the Rev. H. P. Bull, S.S.J.E., who preached the Advent Mission in the parish. During the festival a substantial addition was made to the endowment fund and gifts were announced of a set of silver alms basins and a pair of brass vases for the altar.

The Clerc Literary Association connected with All Souls' Church for the Deaf, Sixteenth Street above Allegheny Avenue, the Rev. C. O. Dantzer, priest-in-charge, celebrated its golden jubilee, September 23-25 last.

On the first-named day there was a reception and motion picture entertainment in the lecture hall. On Friday evening, the second day, Mr. James S. Reider, one of the oldest members, and the warden and lay-reader, delivered a most interesting address on "The Deaf of Philadelphia"—past and present. Short addresses, some reminiscent and others congratulatory, followed from the Rev. Dr. Louis C. Washburn, Messrs. A. C. Manning, Clarence Settles and J. A. McIlvaine, instructors in the Mt. Airy School for the Deaf, and Messrs. William Lipsett, the president of the Association, R. M. Ziegler, W. L. Davis, Thomas Breen, William McKinney, G. T. Sanders and the rector. A dinner at the Hotel Walton on Saturday evening, the 25th, closed the celebration.

The Clerc Literary Association is the oldest association of the deaf in America, and has had a long and honorable career. Its membership is now somewhere near 100. Meetings are held every Thursday evening in the guild room of the parish house. It was named after Laurent

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Clerc, a deaf-mute of Lyons, France, who, early in the last century, accompanied the elder Rev. Thomas Hopkins Gallaudet to America, to help found the first school for the deaf in America, in Hartford, Conn., and of his son, the late Rev. Francis Joseph Clerc, who for a time, while rector of old Calvary Monumental Church, Front and Margeretta Streets, and later warden of Burd Orphan Home, was in charge of the old Deaf Mute Mission of Philadelphia before it had a home of its own.

**A PARISH SOCIAL SERVICE COM-
MITTEE**

Grace Church, Mt. Airy, has now an active parish Social Service Committee, of which Mrs. George Parkman is chairman, Mrs. S. Mendelson Meehan, secretary, and Miss Georgia L. Bender, treasurer. This committee, in its annual report, speaks of its activities as follows:

"The first meeting of our Social Service Committee was held July 7, 1914, when the work of friendly visiting was adopted. The organization at present consists of eleven members, with a chairman, secretary and treasurer, and two sub-committees. The finance committee has on two occasions added substantial sums to our bank account. The committee on the care of second-hand clothing has had charge of all articles for distribution and at present preparations are under way for a clothing sale. A librarian has the care of an embryo library. There are several books on the theory and practice of social work already on the shelves and in addition the *Srue* is placed on file after going the rounds of the committee.

"Regular meetings are held every other Friday, the rector presiding when present. Meetings adjourn in time for attendance at the Litany service in the church. At these meetings reports of the visitors are heard, and a roll is called for the purpose of securing the number of calls, 'phones and letters written since the previous meeting. A record of all cases is kept in the minutes of the secretary and also in a card index kept by the chairman—the card index containing also brief information for quick reference concerning various charitable organizations which have been or could be of service to our committee. Thirty cases have been referred to us, each demanding more or less attention. When deemed advisable,

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you will find it in this useful compendium, Also you will find excellent articles on the Social Service Commission, the Brotherhood of St. Andrew, the Daughters of the King, the Board of Religious Education, Girls' Friendly Society, etc. It's all here. It is also adapted to devotional use as each week has a carefully selected prayer invoking the Divine blessing on the particular work covered by the teaching of the calendar for that week. We commend it to all Church workers, Sunday-school teachers and others who would cultivate a broad view of the work going on in all parts of God's vineyard. S. M. H.

BROTHERHOOD OF ST. ANDREW NOTES

A Corporate Communion for the Junior members of the Brotherhood of St. Andrew of the diocese will be held at the Church of the Incarnation, Broad and Jefferson Streets, on Sunday, January 16th, at 8 o'clock A. M., at which Bishop Rhinelander will be the celebrant. Incarnation Junior Chapter has cordially invited the Juniors from all the parishes to attend the service and afterwards to be their guests at breakfast which will be served immediately after the celebration.

Two Local Assembly meetings are scheduled for the near future—one on the 14th of January at the Church of the Saviour, Thirty-eighth and Chestnut Streets, a General Conference; the second, an afternoon and evening meeting, including supper, at Holy Trinity Church, on Lincoln's Birthday. This Lincoln's Birthday meeting is the carrying out of the plan inaugurated last year and, as on that occasion, the Church Club and the Central Missionary Committee will co-operate with the Local Assembly in trying to make it a most noteworthy occasion.

Despite the fact that the annual meeting of the Brotherhood came in the midst of the Nation-wide Preaching Mission and the thought of the officers that the attendance might consequently be limited, a large membership turned out to help make the occasion a memorable one.

The meetings were held in the church and parish house of St. Jude and the Nativity, on St. Andrew's Day, and the members of the chapters proved splendid hosts.

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Evensong was held at 5 o'clock in the Church. Bishop Rhinelander, speaking on the text, "Ye shall not see my face except your brother be with you," gave some most practical lessons on our customs and practices as Churchmen. Immediately afterward the annual meeting was held at which the following officers were elected for the year: Chaplain, Rev. Alfred R. Berkeley; president, Dr. John Wilkinson; vice-president, W. M. Kalmey; treasurer, Alex. F. Williamson. Dr. Wilkinson was also elected a member of the National Council from this diocese.

About 175 men and boys enjoyed the good supper prepared by the ladies of the church. But in addition to the good things to eat, there were other enjoyable features of the supper—the large dining hall, which reminded one of some of the famous English halls, and the preliminary singing of "My Country, 'tis of Thee," contributed to the success of the occasion.

At 7.30 P. M., the Juniors met for their annual election, with the following result: President, George H. Streaker; vice-president, Clarence H. Brightley; secretary, Edmund G. Hauff; and then entered into a lively discussion of the subject: "The Junior Department as a Training Camp for Christian Service." There was no need to wait for the young men to get on their feet and say something—indeed, some of the Juniors in their eagerness to speak more than once, had to be restrained in order to give others a chance.

The Seniors went back to the church at 8 o'clock to listen to Rev. John Mockridge, D.D., of St. James's Church, and Rev. Louis Washburn, D.D., of Christ Church, conduct the service in connection with the Advent Preaching Mission. Facing present-day problems, especially those growing out of the world war, both speakers presented to the men of the Brotherhood in no uncertain way their duty in the present crisis.

Dr. Caley, the genial rector of St. Jude and the Nativity, was everywhere present and his energy and resourcefulness were largely responsible for the splendid character of the occasion.

Charles E. Beury has been chosen secretary of the Local Assembly for another year and may be seen or communicated with at his private office, 1018 Real Estate Trust Building, southeast corner of Broad and Chestnut Streets, at any time.

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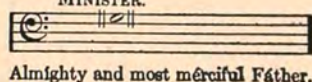
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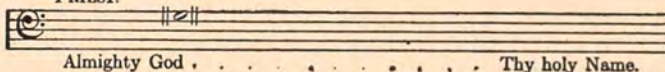


Almighty and most merciful Father.

PEOPLE.

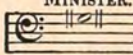
We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done,*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name* A-men.

The Absolution.
PRIEST.



Almighty God Thy holy Name.

MINISTER.

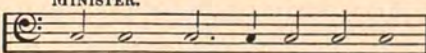


Our Father,

PEOPLE.

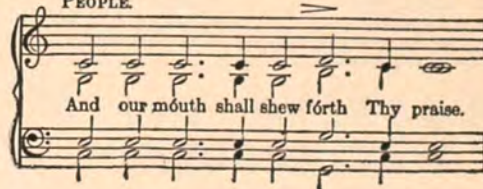
Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be done on earth as it is in heaven* Give us this day our daily bread* And forgive us our trespasses* As we forgive those who trespass against us* And lead us not into temptation* But deliver us from evil* For thine is the kingdom, and the power, and the glory* For ever and ever* A-men.

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



And our mouth shall shew forth Thy praise.

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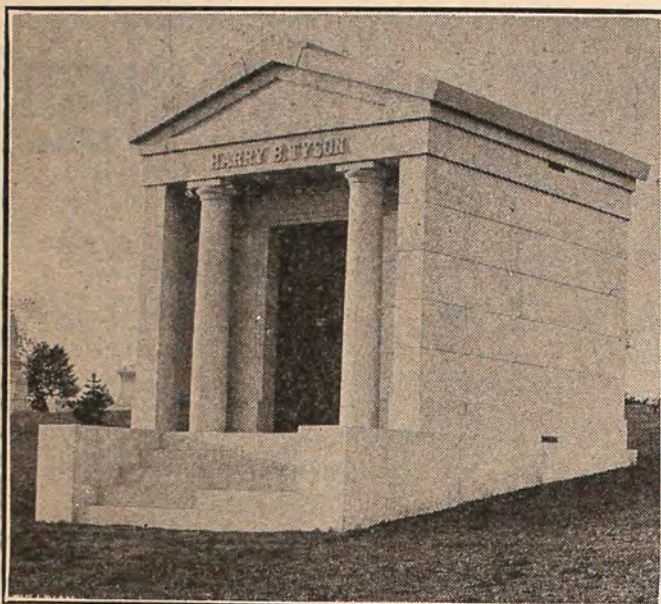
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